CHRIST HIS PROCLAMATION TO SALVATION.

Augustin de salutar document. Cap. 13.

Speremus, quæ Christus promisit, & sequamur, quò Christus præcessit.

Let vs hope for what Christ hath promised, and let vs follow whether Christ is gone.

By
IOHN HVLL Batchelour of Diuinitie.

LONDON,
Printed by *I. Pindley*, and *I. Beale*, and are to be sold by *Beniamin Lightfoote*, at his shop at Grayes Inne Gate, 1613.

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TO THE RIGHT REVEREND FATHER in God, IOHN KING, Lord *Bishop of* LONDON.

MAns heart, the house of the highest, resembles the Trinitie figuring and letters of the Deitie, broad open vpwards to receiue his Maker, close-pointed downewards to reiect his Marrer. To a lawfull Citie are six things requisite. A King to iudge, a Law to rule, Power to defend, Wisedome to

order, riches to communicate, and people to inhabite. Man the Citie of God had these six at his creation, will for the King, reason for Law, freewill for power, for wisedome knowledge, for riches obedience, and cogitations for inhabitants. Then the faireſt of creatures, like God the Creator, vertuous aboue mortals, exceeding in goodnes, wonderfull in knowledge, surnaming the creatures, the Lord of nature ruling all mortals, triumphing gloriously but in a chariot of glasse, broken with an apple, lost his dignitie. Deceiued by Sathan, infected by sinne,

ſinne, baniſhed from Paradice, ſweating in labour, liuing in ſorrow, continuing in warre, & feareſull of death, bodies burning, ſoules tormenting, and hels enflaming. Chriſt no leſſe merciſull then martiall, pitying his miſerie, recouers his eſtate. A Prince compleat, abounding in riches, a ſtorehouſe infinite, the treaſurie of God, giuing to the needy, as the Sun to the Planets: like the Queen of birds liberall to her traine: Oculus Mundi, *vpright in iudgement: the king of fiſhes, diſcerning cauſes: the Lyon of Iuda, dropping righteouſneſſe:*

the Oracle of the Citie, the answere of God: Rex Salem *the King of peace*, Osyris *deitie*, Salomons *glorie*, *pardoning the prostrate, like the king of Bees knowing the vse of his sting*. Animal solare *the watchman of Israel, the Lyon of the Forrest, fearing all with his voice; the heauenly harmonie, celestiall concord, commanding bodies, obedience to the spirit, affections subiection to reason, and Vices loyaltie to Vertue is marched triumphantly, and cals his souldiours to follow valiantly*. Via Christi dura est, sed secura

&

& ducit ad delicias, via ſeculi delicioſa eſt, ſed periculoſa, & ducit ad triſtitias: *his way is painefull but powerfull, and leadeth to delights: others are pleaſant but perilous, and conduct vnto paines. There is no ſafetie without the Arke, nor any ſaluation out of the Church, which in this world is, as* Ionas *in ſea,* Lot *in Sodome,* Ioſeph *in priſon, the Iſraelites in Egypt,* Dauid *in trouble,* Ieremy *in the Dungeon, the Iewes in Babylon, the children in the Furnace,* Daniel *in the den, and Chriſt in Ieruſalem: enuied by*

Gog,

Gog, obscured by Babylon, oppressed by Antichrist, maligned by Pagans, infested by heretickes, defamed by Iewes, reuiled by Apostates, opposed by Philosophers, diuided by Scismatickes, and disgraced by Christians. Your honour hath beere our Sauiour the Magistrates mirrour, and professors patterne: professors are seruants, seruants are all, the Angels in heauen, men on earth, the Saints in both, and blessed are the willing. Christs seruant must follow his humilitie, serue him in veritie, seeke him diligently, obay him with ioyfulnes, feare

feare him with reuerence, correct with lenity, speake with affability, be tractable in bounty, patient with swauitie, laborious with strenuitie, and contemplatiue with feruency. Prefigured by the twelue cakes vpon the pure table of the Lord: the twelue stones on Aarons brest-plate: the twelue fruits of the tree of Life: and the twelue starres on the womans head. Twelue vertues are required of a good Magistrat, to be a father of the people, skilful in the scriptures, a diuider of offices, an incourager of the feareful, a defender of the oppressed, an excitor of the

the sluggish, an helper of the needy, a despiser of the proud, an exalter of the humble, a visitor of the sicke, a punisher of offendors, an extirpator of the pestilet, & a supplicator for all: graces in you, blessings to vs, God increase them to his glory, the church hath need. In the Primitiue church abounded chastitie & honestly, in this moderne, raignes pleasure, and curiositie: that with wisedome, this with folly, that filled the world with bookes, this a contemner of their workes, that was painefull, this is idle: that sought men, this seekes money: then loue couered sinnes,

ſinnes, now hatred reueales ſe-
crets: that corrected, this be-
traieth: moſt monſtrous church,
a liuing head, the bodie dead:
Chriſt in heauen, wee on earth.
God hath ſeated your Lordſhip
in a place eminent, & endowed
you with graces competent: his
ſpirit grow in you to perfection.
You are wiſe, and know who
want milke, and who ſtrong
meate: You are faithfull, no bad
miſpender, but a true diſpenſer
of your Maiſters ſubſtance:
hold faſt, till your Sauiour
comes, he hath a crowne in rea-
dineſſe. Mercie and Iuſtice be
your practiſe, equitie & iudge-
ment

ment adorne your ſeate: a good gouernour differs nothing from a good father. Alphonſus *cognizance was a Pelican piercing her owne breaſt;* Alias ſeruans me ipſum perdo: *the zeale of Gods houſe euen eates you vp. You haue* Dauid *your forerunner, & Chriſt your protector: he is gone, we muſt follow. This poore Treatiſe* intreating of Following, *implores your patronage, as a moſt worthy follower: and my ſelfe your fauor, as my Muſe maintainer. Feare no more: they that loue Ieruſalem, pray for your continuance. You may ſay of your ſea,*

ſea, as the Duke of Megapole of his Dukedome, who repeating daily the hundreth and one Pſalme, concluded with, difficilis eſt gubernatio mea, ne me deſeras domine ſenem, God hath laid vpon me an hard taske, O Lord forſake mee not in mine age. Your Lordſhip praies for Iſraels peace, God giue vs all grace to ſecond your deſires. The Lord fulfill you with all goodnes neceſſarie, and his ſpirit encreaſe in you all graces needefull: giue you the eye of the Eagle, the courage of the Lyon, the Iudgement of the Dolphin, the continuance of the

the Cocke, the diſcretion of the Elephant, the ſweetneſſe of the Bee, the ſimplicity of the Doue, the wiſedome of the Serpent, the fertilitie of the Figge, the muſick of the Swanne, the perfection of bleſſednesſe.

Amen.

Your Lordſhips

in all dutie,

IOHN HVLL.

OVR SAuiour Christ his Proclamation to *Saluation.*

THat man that *Assuerus* will honour, must haue the royall apparel the King vseth to weare, the horse the King rideth on, the Crowne hee setteth on his head: and so bee carried triumphant through the Citty. The tree of vice affoords her follower eight worthy friutes at his installement: Pride to spoile him; Couetousnesse to shame him; Enuy to weaken him; Anger to blind him; Gluttony to seduce him; Infidelity to infect him; Slouth to deiect him; and luxury to

Hester 6. 3. 9.

Arbor vitij, superbia spoliat, auaritia dedecorat, Inuidia debilitat, Ira excecat, Gula seducit, Infidelitas infirmat, accidia deijcit, Luxuria maculat.

slew him. But the man whom vertue will adorne, shall haue eight principall iewels to his ornament, Humility to apparell him, Prudence to beautify him, Fortitude to strengthen him, Iustice to glad him, Temperance to conduct him, Faith to erect him, Hope to direct him, and Charity to crowne him: There were fifteene ascendings in the Temple, fifteene Psalmes called songs of degrees, and fifteene vertues to mount vs to heauen: But for memories sake Christ makes the iourney shorter, and least our guide should bee suspected of treachery, he offers himselfe to be our Captaine for certainty, saying: *If any will come after me, let him deny himselfe, take vp his Crosse and follow mee*: A twice repeated *Mee* is a sure *Hee*; *Communne hoc dogma totis terrarum orbis prædicat*. Our Sauiours Proclamation as generall, *si quis*, if any; he excepts not *Spaine*, nor electeth *England*: hee cals the King and barres no subiect, and where he is shall his follower be; he our Creator, wee his

his creatures, hee our King, wee his subiects; hee our Lord, wee his seruants; he our Captaine, we his souldiers; he is forward, let vs follow; he is crowned, wee shall raigne: The Caller Christ, the called Any; Any with a *Si*, If, to note the fewnesse; yet any with a *vult*, will, to note there willingnesse; yea any with a *post venire*, a comming after, to note continuance; he cals for a denial, excluding pride, but a selfe-deniall, including humility: Hee cals for a taking vp, denying slouth, but a taking vp his crosse, imbracing patience: Hee cals for following, forsaking murmuring: but following me, welcoming obedience: follow mee, not the world, for that enuies you: follow mee not the flesh, for shee deceiues you: follow mee, not the diuill, for he destroies you: But follow me that for your loue haue conquered them, as is manifest by the sequell.

Opprobrij.

Infat.

Deprauat.

Salomon was wise, but this Prince was wiser; *Salomon* was great, but

1. King 10. 2 Chron 9.

Math. 12.42
1. Reg. 11.
Iohn 8.46
1. Pet. 2.22.

Christ was greater: hee in his wisedome tell vnto folly, Iesus was neuer subiect to iniquity. *Omnia Cæsar erat*: *Cæsar* was a Monarch, so was Christ: *at Cæsar vt gloriæ defit, Cæsari* Monarchy soone decreased, Christs Kingdome still increaseth, that momentary, this eternall: There be two sorts of Kings, one sort which are subiect vnto lawes, another which are obliged vnto none. There is a *Rex minus & secundarius* a King by way of comparison, and a King absolute of himselfe; the first is called a King according to law, but the second rules all things according to his wil; the first hath authority, but with limits, the second commands both people & Law without contradiction, Our Christ is both: for the first he was made vnder the Law, and came to fulfill the same; and for the second he is King of Kings, Lord of Lords, and sitteth high aboue all the people. There are rulers made by succession, by election, by lot; all these was Christ; a King by succession, such was his

1 *Rex minus qui ad legem viuendum*
2 *Rex qui legibus solutus est.*
Legislator Christus fol. 3. cap. 1.
1 *Rex minus*
2 *Rex qui*
Bodinus vtrum rex an tyrannus.
1 *Rex nihil habet authoritate*
2 *Habet imperium & in omnes & in leges.*
Gal 4.4.

Psal. 99. 2.
Psal. 95 3.

Arist. pol. l. 4. c. 13.
Organum spectaculorum.

his right, *ex pure Ioseph*, by his fathers side; he was the Lyon of *Iudah*, the son of *Dauid*, a King borne child, a King by election, so chosen by the people, such was his worth; a King by fortune in respect of man, but by prouidence if we looke on God, for by the crosse hee redeemed man beyond imagination, but God prouided Christ to raigne, and restored for him his fathers throne. It is reported when *Philip* of *Macedon* consent to *Apollo* about the fate of his sonne: the Oracle answered *Facies eius ad omnes insulas, & terrores eius planetas fortunabis subiugabit*: His face is vnto all the Iles, fortune hath scaled him, about the Planets whence *Alexander* was called the son of Fortune: but of Christ, *Facies eius ad omnes terras, & terror eius contra omnes potestates aereas*, saith one: Attend thou Christian Souldier, Christ thy Captaine the King of glory hath entred combat with the world, hath set his face towards all the earth, and his terror against all rulers of the aire.

Math. 22.43
Math. 2.2.
John 6.15.
Luke capitur
1. Tres conspirationes.
2. Tres dominationes.
3. Tres milites contra.
Luke 10.18.

Beda in Ioan. & Cornelius in 3. Dan. 47.

the Cocke, the discretion of the Elephant, the sweetnesse of the Bee, the simplicity of the Doue, the wisedome of the Serpent, the fertilitie of the Figge, the musick of the Swanne, the perfection of blessednesse.

Amen.

Your Lordships

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IOHN HVLL.

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Reg. 1.

Psal. 12 5. 121. *Mollerus erudit. in Psal. 120. Abulensis Ioachim in Psalt. lib. 2 Brixiensis, Symbol.*

Math. 16. 24 Mark, 8. 34

Eius est.

his creatures, hee our King, wee his subiects; hee our Lord, wee his seruants; he our Captaine, we his souldiers; he is forward, let vs follow; he is crowned, wee shall raigne: The Caller Christ, the called Any; Any with a *Si*, If, to note the fewnesse; yet any with a *vult*, will, to note there willingnesse; yea any with a *post venire*, a comming after, to note continuance; he cals for a deniall, excluding pride; but a selfe-deniall, including humility: Hee cals for a taking vp, denying slouth, but a taking vp his crosse, imbracing patience: Hee cals for following, forsaking murmuring: but following me, welcoming obedience: follow mee, not the world, for that enuies you: follow mee not the flesh, for shee deceiues you: follow mee, not the diuill, for he destroies you: But follow me that for your loue haue conquered them, as is manifest by the sequell.

Oppressit.

Infecit.

Destruit.

Salomon was wise, but this Prince was wiser; *Salomon* was great, but

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Iohn 8.46.
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1. *Bonus qui legibus obligatur.*
2. *Qui nulli Legi tenetur Arist. pol 3. cap 13.*
1. Κατὰ νόμον
2. παρὰ τὸν αὐτὸν βουλόμενον πάντα πρᾶττειν.
1. *Restricta habet authoritate*
2. *Habet imperium & in cives & in leges.*
Gal. 4.4.
Psal. 99. 2.
Psal. 95. 3.
Arist. pol. li 4. c. 15. Origen in speculo virg.

his right, *ex pure Ioseph*, by his fathers side; he was the Lyon of *Iudah*, the son of *Dauid*, a King borne child, a King by election, so chosen by the people, such was his worth; a King by fortune in respect of man, but by prouidence if we looke on God, for by the crosse hee redeemed man beyond imagination, but God prouided Christ to raigne, and reserued for him his fathers throne. It is reported when *Philip* of *Macedon* sent to *Apollo* about the fate of his sonne: the Oracle answered: *Facies eius ad omnes insulas, & se tenebit planetas fortunabis subiugabit*: His face is vato all the Iles, fortune hath sealed him aboue the Planets, whence *Alexander* was called the son of Fortune, but of Christ, *Facies eius ad omnes terras, & terror eius contra omnes potestates aerias*, saith one: Attend thou Christian Souldier, Christ thy Captaine the King of glory hath entred combat with the world, hath set his face towards all the earth, and his terror against all rulers of the aire.

Math. 22. 42
Math 2. 2.
John 6. 15.
Sors. capitur
1.
1 *Proconsultationis exordium.*
2 *Tres diuinationes.*
3 *Prouidit fortuna*
Luke 1. 32.

Beda de Imaginemundi. lib 3. cap. 47.

Arab. milit. Christi.

Math. 12.42
1. Reg. 11.
Iohn 8.46.
1. Pet. 2. 22.

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1. *Homines qui legibus obliganter.*
2. *Qui nulli Legi tenentur*
Arist. pol 3. cap 12.
1. κατ' ἀνάγκην
2. τὸν κατὰ τὴν αὐτὸν βούλησιν πάντα πρὸς τὸν τ.
1. *Restricta habet authoritate*
2. *Habet imperium & in ciues & in leges.*
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Math. 22.42
Math 2.2.
Iohn 6.15.
Sors capitur 1.
1 *Proconsultissimus euentus.*
2 *Prodamnatione.*
3 *Prosaeua fortuna*
Luke 1.32.

Beda de Imagine mundi. lib 3 cap. 47.

Anti. milit. Christi.

Bedade Imagmund. lib. 3. cap. vlt.

It is written of *Affricke*, that when a Kings eldeſt ſonne is borne, all the people acknowledge the infant for their Lord and King: But of Chriſt it is ſure the Angels reioyced,

Luk 2.13.17

the Shepeheards publiſhed,

Mat. 2.2.11.

the creatures teſtified, the wiſemen confeſſe his royalty and worſhipped the Infant. *Quid eſt quod nec Creatum, nec Coronatum, ſed Regem quærunt nouiter natum, &c.* They ſeeke a King not created, not crowned, but a King new borne: Strange, ſo many in *Iudea*, ſo many Kings in Iſrael, innumerable in the world, ſince the world began, yet onely Chriſt a new borne King. A King by birth, a King by choiſe, a ſought-for King, a King proclaimed, a King fore-prophefied, a King intituled, a King ſuſpected, a King acknowledged: *Let the Gentiles rage and the people murmure, the Princes band, and the Kings ſtand vp,* Hee is Saluations horne in *Dauids* houſe, hee ſhall haue the heathen for his inheritance, and the ends of the world for his poſſeſſion,

Augu. ſupra.

Math. 21.9. 15. Luke 19.38. Ezech. 37. 24. Eſay. 40.11. Mat. 27.37. Deut. 18.15. 16,&c. Pſal. 2.1.7. 8.&c. Deut. 28.

sion, hee shall deliuer his seruants from their enemies, and saue our soules from all that hate vs. *Let Israel reioyce in him that made him, and the Children of Sion be ioyfull in their King.* For *filius Dei qui fecit nos, factus est inter nos, & rex noster regit nos, qui a Creator noster fecit nos.* Gods son, our maker, is our brother, we the creatures, hee Creator, wee his Christians, hee our Christ, because hee made vs, hee will rule vs. Other Kings are but Vice-gerents: Sathans company are but vsurpers. Kings are Christs, but of this Christ: *Christus à Christmate,* Christ so called of anoynting; so were Kings, Priests, and Prophets, the Lords anoynted; but he *Paterno,* they *Humano,* they besmered with oyle, hee bedewed with the Holy Ghost. Kings were anoynted (*Propter celebritatē, propter solemnizationē*) for celebritie, for solemnitie; yet Christ was anoynted with the oyle of gladnesse aboue his fellowes, and his throne shall be for euer. A King as God; *For the Lord is*

Psal. 149. 2.

Augustine.

Eusebius.

Heb 1. 8.

Psal. 24.

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Augu. ſupra.

Math. 21. 9. 15. Luke 19. 38. Ezech. 37. 24. Eſay. 40. 11. Mat. 27. 37. Deut. 18. 15. 16, &c. Pſal. 2. 1. 7. 8. &c. Deut. 18.

sion, hee shall deliuer his seruants from their enemies, and saue our soules from all that hate vs. *Let Israel reioyce in him that made him, and the Children of Sion be ioyfull in their King.* For *filius Dei qui fecit nos, factus est inter nos, & rex noster regit nos, qui a Creator noster fecit nos.* Gods son, our maker, is our brother, wee the creatures, hee Creator, wee his Christians, hee our Christ, because hee made vs, hee will rule vs. Other Kings are but Vice-gerents: Sathans company are but vsurpers. Kings are Christs, but of this Christ: *Christus à Christmate*, Christ so called of anoynting; so were Kings, Priests, and Prophets, the Lords anoynted; but he *Paterno*, they *Humano*, they besmered with oyle, hee bedewed with the Holy Ghost. Kings were anoynted (*Propter celebritatē, propter solemnizationē*) for celebritie, for solemnitie; yet Christ was anoynted with the oyle of gladnesse aboue his fellowes, and his throne shall be for euer. A King as God; *For the Lord is*

Psal. 149. 2. Augustine. Eusebius. Heb 1. 8. Psal. 24.

King, and the earth is his, and all that therein is. A King as man, by birth,
Apoc. 3. 21. by victory: *And he that ouercommeth shall sit with him in his Throne, euen as he ouercame, & sitteth with the father in his Throne.* Man would not haue this
King reigne, and the Diuell will chalMath. 4. lenge all the kingdomes of the earth.
Ambros. misit. Christ. *Totum regnum humani generis tyranno infirmorum subiecta erat, & eius principibus attritum, &c.* Degenerating man became subiect to Sathan, and to sinne, none was able to subdue this tyrant: Christ must enter the Lists, who as a King fought for vs, and as a Priest offered himselfe for
Augustine. vs. *Crucifixus est, & de cruce, qua erat fixus, diabolum occidit*, seeming to be conquered, became the Conquerer, being killed, slue his enemy, and ransomed vs. *Veritas de terra orta est, &*
Ambrose. *Iustitia de Cœlo prospexit:* Righteousnesse looked downe from Heauen, and Truth arose out of the earth. The Deity put on the weapons of Humanity, and was found as man in the habit of a man: yea that which *Adams*

dams off-spring could not do, the virgins issue did effect; being Gods son, would be a man, God and Man, subdued hell. When the King of *Israel*, was to fight against the *Aramites*, he changed himselfe and went into the battaile, and was killed, but got no victory, it was in anger. When the men of *Athens* had warres with them of *Doris*, it was answered by the Oracle: *Dorienses superiores fore, ni regē Athenienſium occidiſſent*, the *Dorians* should be victors, vnlesse they killed the King of *Athens*. Of which Oracle when *Codrus* had intelligence, he preuented the *Dorian* by diſ-robing himselfe of his kingly ornaments, and putting on a subiect, and base apparrell. In which clothes entring the enemies Campe, with a bundle of bushes on his backe, hurt a Souldier in the crowd, who slue him for his paines: but the *Athenian* had the victory; for he loued his Countrey, in memory whereof, no King must reigne in *Athens* after *Codrus*. An enmity betweene Man and the Di-

1. *Reg.* 22 30.

Iuſtinus, lib. 2.

uell

uell hath continued from the worlds
Gen. 3.15. beginning, proclaymed by God betweene the seed of the woman, & the seed of the serpent, answered by the
Ioh. 11.51. 52. Oracle; *One must dye, or all must perish*, which fore-knowne to Christ our King, hee puts off his princely ornaments, and clothes himselfe with our beggerly vestiments, all to be loden with mans infirmities, he bids battell
Phil. 2.6.7. 8. to all our aduersaries. Gods sonne, mans maker; then God, now Man; then exalted, now debased; then free, now bound, humbled himselfe, and became obedient vnto death, changing his apparrell, was taken for a
1. Cor. 2.8. sinner, and being vnknowne, was killed by the enemy: for if they had knowne him to bee the same, they would not haue crucified the Lord of glory. Thus conquered, was conquerour; and seeming to bee vic-
Num. 24.17. tored, got the victory. *Balaam* Prophesied of a starre should come of *Iacob*, and a scepter rise of *Israel*, that shall smite the coasts of *Moab*, and destroy all the sonnes of *Seth*, euen

all

all that reſiſt him: for of *Seth* came *Noah*, and of *Noah* the newer world. God will ſend the rod of his power out of Sion, & Chriſt ſhall be ruler among his enemies. Let vs Chriſtians ſing new ſongs vnto our Chriſt; for he hath put on righteouſneſſe as an *Habergeon*, the helmet of ſaluation on his head, the garments of vengeance for his clothing, and was clad with zeale as with a cloake, and hath got himſelfe the victory. Pſal. 110. 2. Pſal. 98. 1. Iſay 59 17.

Hercules, a conquerer of Gyants, king ouer men, a Phyloſopher by practiſe, deiector of Monſters, cautelous in dangers, pittifull to diſtreſſed, worthy in workes, ſhining in heauen, was deified by Poets: But Chriſt is ἀληθὴς θεὸς, God himſelfe, King of Men and Angels, heire of heauen, ſeated by his father, an Aduocate for man; the God of mercy, wiſedome, power: merciſull to compaſſionate our miſeries, wiſe to preuent all dangers, powerfull to ſubdue his enemies, our ſinnes, worldly pollicies, infernall fiends: μεγαλὸς ἀλεξικακος, the famouſt

Commentin Boet. de conſol philoſ. lib. 3.

Beda.

Conc. Conſtantinop. 6. act. 6.

Fulgentius Mythol. g. 2.

famouſt of men, the worthieſt of worthies, the ſtrongeſt of all.

Hesperus, in the borders of *Ionia*, had goodly ſheepe, who for their beauty and fertility were called golden, κάλλιστον γὰρ ὁ χρυσὸς, becauſe gold is the moſt goodly among mettels, whom *Hercules* ſurprized, and tooke them from their ſheepheard *Draco*. The Poets faine *Atlas* had three daughters, vnto whom hee gaue a garden, in the middeſt whereof was a tree bearing golden apples, which a Dragon kept. God our Father, and King of heauen, made mans ſoule, as his garden of delight, whoſe heart brought forth golden Apples, works full of goodneſſe, whoſe body is μέλος, & ναὸς, a member of Chriſt, and a temple for the Holy Ghoſt: yea both body and ſoule were as flowers of roſes in the ſpring of the yeare, as Lillies by the waters, and a veſſell of gold beſet with all manner of pretious ſtones. *Ingreſſus eſt virmis ille viliſſimus, & Draco condemnationis Lucifer hortum deliciarum, &c.* That horrible

Polephatus.

Hyginus. Virgil. Ouid Metamor. 9. μᾶλλα μᾶλον μαλίας Seruius Vallæ.

Vſe.

1 Cor. 6. 19.

Eccleſ. 50. 6. 8.

Hugo ſuper Dionyſ. de Angel. Hierarch.

rible Dragon *Lucifer*, the Diuell, enters Paradiſe, and aſſaults mans ſoule both gardens of pleaſure, robs the trees, venoms the fruit, and makes that bad which God made good. Iohn 8. Man, right borne by creation, became the childe of fornication by preuarication; forſaking God, his father, the light, was made the ſonne of Sathan, the darke. And as his black father will be thought a bright Angell; ſo his ſonnes fruit muſt ſeeme to bee glorious gold, when it is indeed but gliſtering ſinne. For as gold in the fire, *Nec mole conſumitur, nec pondere minuitur, nec crepat cum funditur, nec reſonat cum tunditur*: neither conſumes, diminiſhes, ſounds or reſounds; So the apples of this garden, the fruit of mans heart, in the fire of temptation, is neither bruiſed by compunction, or contrition, nor reſounds by prayer, or confeſſion, nor is leſned by information, or threatning. But as *Lucifer*, more bright then gold by nature, by ſinne was made more heauy then gold, which weighed Ierem 17. Gen. 6. Math. 15. Luke 10.

weighed him to hell: so mans soule in the beginning glorious as an Angell, in fine, as inglorious as Sathan, then the seruant of the Deity, now the subiect of the diuel, is kept by the
Apoc. 12. seuen headed Dragon, and detained in thraldome and captiuity. *Egressus est filius dei*, Christ the second in the Trinity, sets vpon this proud Dragon with the weapon of humility, and dispossesseth him of paradice; yea *Michael* the Arch-angell of the Sauiour fights also with the Dragon, the Serpent, the Diuell, and Sathan, & cleeds him, & all his Angels with him. And there was a lowd voyce in
Apoc. 12. heauen, saying: *Now is saluation, and strength, and the kingdome of our God, and the power of his Christ.* To which two together, with the Holy Ghost, bee all honour and glory, now and euer.

Most happy Angell, more blessed
Esay. 53. 7. Lord, this slaughtered is as a sheep,
Iude 9. and he fighting, will not reuile; yet
Iohn, 8. both with patience obtaine the victory. κακὸν, euill is of the Diuell, not vnfitly

vnfitly figured by *Cacus*, a monſter hauing an head like a man, teeth like a Lyon, wings like an Eagle, taile and nailes like a Dragon, and breathed fire like a diuell: A thiefe inhabiting the mountaine *Aretinum*, ſtole Oxen, intrapped Cattle, and deuoured beaſts. For the great red Dragon hauing reaſon for his head, preſumption for his wings, ſtiffeneſſe in wickedneſſe for his teeth, temptation for his nailes and taile; beguiled man, drew away the third part of the ſtars of heauen, and for his breath had enuy, ſubtilty, and malice: beholding man crowned of God, and ruler of his workes, maligned his eſtate, and filing his tongue forekindled with enuy, enueigled the woman with his entiſing ſpeeches of alluring deceits (*ſubduxit ſuperauit*) and made her ſubiect to his tyrrany: Through ſathans enuy death entred, death by ſinne, ſinne by the diuell: more malitious then the Phariſee, & more enuious then the Scribe: They ſhut the gates againſt others, and would

Beda Imag. mundi 4. Boetius de conſol. 4. metrum 7.

Apoc. 12.4.

Pſal. 8.5.6.

Sap. 2. 1 Col. 15. Gen. 3.1.2. Mat. 23.13.

would not enter heauen themselues, hee would not dwell in heauen himselfe, nor suffer man to remaine in Paradice, *Enuie* is euill, and *omnis malitia erubescat fumum*: Euery euill belcheth smoake; either because it is contrary to verity, or bitter to the eies, or obiecteth cauils darke and obscure. For wicked effects contrary to goodnesse, truth to lying, the Diuell to Christ: greiuous to beholders, as adultrery to *Phinees*, and *Marchethas*, a wolfe in the skin of a sheepe, obscuring the truth, conceals it through sophistry, as a thiefe is hidden in a thicke smoake, or a robber in a foggy mist. The Saints not ignorant of this tyrany, but partakers of this misery, admire heauens strength to withold their Prince, and their Princes patience to see such iniuries. But the watchman of Israel, shepeheard of soules, and Prince of his people, stronger then Gyants, and more puissant then Potentates, ascends the Mount, descends the lake, enters the combat, obtaines the victory, dissolues

Fulgent. mythologicon.

Esay. 64. 1, 2, 3, &c.

diſſolues the bands, vnlinkes the chaines, ſets free the priſoners, and ſubdues the tyrant. Heauenly Saints, celeſtiall zeale: *Cogitans medullitus compungor, confundor,* deſire diſmaying the Fathers, and conſtancy confounding Chriſtians: they deſire their Princes preſence, wee care not for his comming: they pray as they wiſh, wee ſpeake not as we would: they regard not earth, but craue heauen for all. We deſire heauen as *Balaam*, when we dye; but long not as *Dauid*, while we liue. Oh beloued, (*Fugiamus, fugiamus*) let vs flye, let vs flye Sathan that monſter, the Dragon that deſtroyer, the Diuell that inueigher: what profit ſhall wee get in his ſeruice, but death? and what comfort in his countenance, but horror? whoſe eyes are flaming, noſtrils fuming, eares glowing, hands burning, feet blaking, mouth ſpitting flames, and all his workes infernall fire; his place fiery, neuer to be ſatiſfied: yea fire of fires, neuer to bee quenched: where himſelfe ſhall bee

Bernard. ſerm. 3, in Cant.

Numb. 23 Pſalm. 49.

Rom. 6. 23.

for euer, and his followers also. Thou wouldst not haue thy wife an harlot to a Centaure; and shall thy soule be an Ingle to the Diuell? *Centaurus est vna pars homo, altera equus*: A Centaure is headed like a man, and bodyed like an horse: the Diuell hath will and reason like a man, but pride and lustfulnesse like an horse. An horse is naturally proud, foolish, vntameable, he carryeth his head aloft, and assaults his enemie with all violence; and Sathan incounters man with all his might, that his wound may bee more deadly, and pranceth proudly with his crest against his maker, lest hee should be brought to know his durie. The Centaure is lustfull, a neigher after, yea a rauisher of other mens wiues: the Diuell feares not to inuade the spouse of Christ, but somtimes with hopes will allure her to vanity, and other whiles with feare will command her to his folly. But as *Iotham* the perfect, is mighty against *Amon* the wicked, so Christ is powerfull against the Diuell & his Angels.

Two

Palephatus. Isidor Etimol. 2. & 4.

Psal. 32. 9.

Hieron. in Ioel.

2 Chron. 27. 2 Reg. 15.

Two nations the wise man hates, & two peoples God cannot abide: *Homines impenitẽtes, demones superbientes,* vnrepentant men, and arrogant Diuels, against whom Christ will fight, scatter them as chaffe, & be as dreadfull vnto them, as the victor is fearefull to the vanquisht. A warre from the worlds beginning, & shall continue to the end; a warre with Christ, but continued on his members, himselfe the conquerer: *For God shall arise, and his enemies bee scattered; as the smoake vanisheth, so shall his haters fade; and as the wax melteth, so shall the wicked perish.* As *Mercury* bound *Ixion* to the euer-turning wheele in hell, so the Angell bound their captaine the Diuell, in the bottomlesse pit, & sealed vp the doore, yet Sathans souldiers will gather head; And as the huge rough *Arcadian* Bore, with his horrible tushes, deuoured cattle, people, fields, & countries, at the command of *Hecate*; so death (procured by Sathan, the last enemie to be cõquered) with his four tushes, *defect of Nature,*

Origen.

Glossin Paralip. 1. 20.

Psal. 68. 1. 2.

Higinus.

Apoc. 20. 1. 2. 3.

Virgil. Ouid. Metam. 9.

1. Cor. 15. 26. Gloss. in Psal. 80. 13.

Violence, Misfortune, & Infirmity, hath inuaded the foure Ages of mankind, and laid waste the foure clymates of the world, *death of Nature, Grace, Sin*, and *Hell*: death in sin originall, in the law naturall, morall, euangelicall, like sauadge beasts, haue eaten the field, and like the wilde Boare, haue deuoured the vine, so that all may take vp the Apostles saying, πολαιπωρος, *O wretched man that I am, who shall deliuer me from this body of sin?* But happy he that hath found his ευχαριστια, *I thank God through my Lord Iesus, for the blessed Lord hath sent redemption to his people.* Coldnesse and drynesse are qualities opposite to heat and moistnesse: the first two attendants vpon death, and the other two seruants vnto life: lifes seruãts, Christs purchase; Christs purchase our indowment, moistning our hearts with his blessed bloud, & kindling our soules with his gracious loue. This made *Dauid* lye down and sleepe; *For the Lord hath loued his with an euerlasting loue. The King of the South will come: Christ will redeeme his seruants*

Beda exhort. 3.49. Gloss. in Ioh. 11. 14.

Rom. 7. 24. 25.

Psal. 111. 9.

Psal. 3. 5. Ier. 31. Dan. 2. Oze 13.

seruants from the graue, and be the death of death. Death shall loose his sting, and the graue be swallowed vp in victory. O let Christs seruants be ioyfull in their King, that gaue them victory ouer death. But as a worme diuided will turne egaine, a Snake separated will hisse, a Serpent smit in sunder, will shew her tongue, and a Bee, though the head bee off, will put forth her sting. So Sathan, though his head be broken, will shew his aspish teeth; & Death, though his kingdome lost, will shake his Dragons taile, & with sin, like *Cerberus*, threaten all to reduce the world to his dominion: for as the glutteneus dog would rauen vp all the meat, so sinne in it nature would deuoure all men. The scripture excludes none, includes all vnder sin. *Non lex data est, vt peccatum auferret, sed vt omnia sub peccato conclusa ostenderet*, the law doth not abolish, but relish sin, not make a consumption, but a consummation of it, not obscure periury to *Peter*, but open concupiscence vnto *Paul*: not to approue, but

1. Cor. 15.

Gal. 3. 22.

Augustine.

Math. 26. 70 72. 75. Rom. 7. 7.

disproue adultery: not to conceale vice, but reueale iniquity; not to acquit theft, but accuse the theefe; not to conuey malice, but conuince a murtherer: to tell a blind man of his blindnesse, that is conceited of his sight; and the diseased of his sicknes, that is opinionated of his health. *Non vt morbo sanaretur, sed vt morbo crescente medicus quereretur*, to send the blind vnto the oculist, the wounded to the Chyrurgeon, the sicke to the Physition, and the sinner vnto Christ. As the body of *Cerberus* supports three heads, so the stem of sin sends forth three armes, a two-fold ἐπιθυμία, and an ἀλαζονία, the cõcupiscence of the flesh, the lust of the eyes, and the pride of life. *Omnes mundi dulcores:* for vpon one of these vices, sin spends all her pleasures. These incountred *Adam*, and but for Christ had giuen a downfall to all humanity. *Tria sunt in tribus potentijs animæ, virtus, operatio, finis:* there is a power in the vnderstãding, in the memory, in the will. Sin weakẽs the faculty, defaceth the work, & makes

Ioh. 9. 41.

1 Ioh. 2. 16.

Glossa.

Beda. 2. Exhort. 30.

makes the end conclude in sorrow. Christ with the weapons of *Pouertie, Chastitie, Obedience*, in the *Wildernesse*, on the *Mount*, vpon the *Pinacle*, cut off sins armes, subdued her heads, and gaue a warrant to the vanquisher to inherit: *regni dignitatẽ, dominij immortalitatẽ*, a kingdom precious for euer in the heauens. The flesh fighting for Sathan is incouraged by sloath and gluttony: Gluttony *deuorator carnium*, a carcase pamperer is headed with greedinesse, insatiability & delight: his desire is insatiable, like *Dines, Faring deliciously euery day*: like *Potiphar, Regarding only his meat*: and with *Philoxius Erixius*, ὁ λοιμὸς, that belly-god, wisheth his neck longer thẽ a *Cranes*, for his tastes delight. But Christ cuts off these heads with fasting, with liuing by Gods word, and with fasting vinegar on the Crosse. Slowth (like *Diomedes* the tyrant (*dulcia desiens, quietem querens*) that pampered his Iades with the flesh of men) giues ouer the sluggard for a prey to Idlenesse & pleasure. The slowthfull man

Math. 4.

Apoc. 21. 7.

Gloss.

Isidor. Primol. 11.

Eccle. 31. 20 Luke. 16. Gen 39. 6.

Arist. Eth. 3. 10.

Math. 4. 2.

Deut 8. 3. Math. 2

Conches in Boetiu. Ouid. Metam. 9. Hyginus.

Cicero.

is mounted on his Chariot; drawne with two horſes, *Deleſtatio, Deteſtatio*, delight in vitious pleaſure, deteſting painfull vertue: and is turned in his bed, as the doore vpon the hinges, rowles in delight, & tumbles in pain, ſomtimes ioiful, otherwhiles mournfull, full of luſt: ſuch is his pleaſure;

Prou. 26. 15.

Prou 13. 4.

but his ſoule findes naught: thus is his paine. His hands refuſe to worke, and his deſire ſleyeth him: yea two other horſes will ceize vpon him;

Prou. 21. 25.

Prou. 20. 4.

Pœna naturalis, indigentia temporalis, he wil not plow in winter, and therefore muſt beg in ſommer. This is the beginning of euill; as a Citty without ſhutting of her gates, and as the Crab ſtealeth away the fiſh, while the oiſter lies beaking againſt the Sun, ſo deales the Diuel with the ſoule of the *Sluggard*. He ſends ſlowth, that like

Seneca.

Cicero Parad. Ariſt de animalium.

Diomedes, omnes, quos recipit, hoſpites, infirmat, vinculat, iugulat, deuorat: weakens, binds, killes, & deuours all ſhe receiues. Vnhappy man alwayes inuironed with deſtruction, flye Idleneſſe, *diabolicũ hoſpitiũ*, Sathans Inne, himſelfe

Beda. exhort. 1. & 13.

himselfe the In-keeper, his guests the fleshly, carnall, couetous, idle, *Agesilaus* had no time to bee sicke, such were his cares temporall; neither hath the Christian time to bee idle, such are his warres spirituall: For whose safety (such is mans weakenesse) Christ descended (such was Gods kindnesse) bid battell to sathan (such was his goodnesse) gaue him the ouerthrow (such was his power) and made him a prey vnto his horses (such is his iustice.) He checked sinne with his words, and moued man vnto righteousnesse by his deedes, deliuering the sluggard to repentance, and the slothfull to amendment, tearing sathan with the one, and consuming the idle diuell with the other; bee then alwaies doing to auoid slouth, but doing good to preuent the diuell: *Ne ager nostri pectoris cessante manu malis cogitationibus occupetur:* Least Sathan soweth tares while the husbandman sleepeth, the Bridegroome passeth by while the Virgins are drowsy, the

Hieron. in Ezech. 16.

Math. 24.

Talent

Math. 25. Talent be taken from the vnprofitable, while the seruant be idle, and himselfe throwne into darkenesse, to weeping, to gnashing: Bee diligent then, for as *Anteus (filius terræ quoties prostratus, toties resurgit)* so often as hee touched his mother earth, thereVnto forced by his aduersary, re-rising from the ground waxed more valiant, and beset his enemy with a stouter courage: *Dabat quodammodo infirmitas fortitudinem casus fortunam, lapsus palmam, & ruina victoriam:* Infirmity gaue strength; mis-fortune fortune, a fall the Palme, ruine the victory, and such are we: *The flesh lusteth against the spirit; the euill wee would not, wee do.* The one is contrary to the other, they are euer fighting; The flesh is the child of dust, and must returne vnto it, but the spirit the breath of God, and goes vnto the giuer. The spirit wrestles harder then euer *Hercules* in *Olimpus*, and foiles the flesh, but the flesh seconded by all manner of earthly supplies constraines the spirit to retire

Ouid. met. 9. Beda.

August. hom. 27.

Gal. 5. 17. Rom. 7.

Aug. de spirit. & lit.

Gen. 3. 19. Gen. 2. 7.

tire: who abandoning fulnes, craues aide of fasting; and leauing worldly pleasures, cleaues to heauenly prayers. *Sapientes maiorem cum vitijs, quam cum inimicis pugnam gerunt:* Greater was the *Gymnosophists* conquest ouer himselfe, then *Alexanders* victories ouer the world: *Diogines* bursten, sicke, and full of paine, seeing the people flocke vnto the Theater: *Qualis hominum stultitia*; admired their folly, so to runne to see men fight with beasts, and neglect him sicke that stroue so manly with his torments: Surely the flesh is right *Anteus* alwaies contrary to the spirit: *Et dum virtus mentem in cœlum sustulerit, & carnalibus eam denegaueris, victrix exurgit:* and Christ (Conqueror of all, eleuated aboue the earth, dying in the aire) taught the Christian a methode by leauing the earth to subdue the flesh: The world a great commander in these warres enters the battell, full of power full of policy. For his power as *Deus maximus inuisibilium, mundus visibilium*

Plato.

Laert.

Fulgentius mythol. 2.

August. cit. Dei 11. & 4.

visibilium: As God the mightiest of inuisibles, yet seene by faith, so the world the greatest of things visible, beheld with eies: a worthy effect, of the worthiest efficient; a mighty worke, but of God omnipotent, dignified by the authour, beautified of the Maker, called *Aug. dis. 22.* κόσμος, *Mundus*, of ornament, of order, *Pulchritudo est debita membrorum proportio cum quadam coloris suauitate*: Faireneſſe with comelineſſe, define beauty: But man by ſinne reiected order: and the world through man neglected ornament. Then God the King, his Saints Vice-gerents; now Sathan Prince, and the worldings gerents,

κόσμος & κάλλος. κοσμεῖσθαι καὶ οἰκεῖσθαι. *Ethori Arist pol. 2.*

Magistrates in Crete.

Iohn 6. 33. To the first (τῷ κόσμῳ) the elect, God giues life, for they before and in the ſight of God are as the world: To

Iohn 15. 19. the ſecond the worldlings the world lends loue, and ſo procures ſtrength & theſe here are as the world: hence his waies proſper, and his heart giues him neuer to be moued. But *amari à mundo est signum apertæ condemnationis*, as the world loues hers, ſo God

Pſal. 10. 5. Pſal. 10, 6.

Hieron.

loues

loues his; & he that thinks to go frō this worlds pleasures to that worlds ioyes, shall in steed of *Lazarus* comforts, be carried to *Dives* torments: As *Acteon* transformed to an Hart pursued by his houndes: so man leesing his true image is persecuted by the deuill, the flesh, death, and the world, as by foure hunters; And as the Hart casting her two hornes becomes thereby more fearefull and feeble; so man depriued of liberty and sanctity, the hornes of his innocency, is become so weake, fraile, and feeble, as the fly, the flea, the gnat, yea his owne shadow, will afflict, molest, torment, and feare him. Wherefore as those that entred *Virgilius Mantuanus* house fell deadly a sleepe, and could neuer of themselues arise or awake: so is the man that is lulled a sleepe with the pleasures of this world. Like wandring sheepe (*Nunquā redeunt, nisi à pastore reuocentur, cùm & iam à lupis, coruis, canibus facile lacerantur*) In the deserts of this world is proiected, and exposed

Luke 16.

Aristot. de animal.

Beila de Imagine mundi. 5.

Tho.

exposed, as a prey, to his enemies, vnlesse the care of his watchfull shepeheard, and mercy of his powerfull Prince protect and keepe him. This world is as the red Sea, and the force thereof not vnlik the monsters in the same: vnhappy *Egyptians*, happy *Israelites*, these saued, they drowned: but more happy Christian that shall so passe the waues of this world, as he may arriue in that hauen of happinesse, the Citty of God, *Ierusalem* celestiall.

Hieron. ad. Rusticum monachum.

Gen 2. The Riuer *Ganges*, *Pison*, compassing *Euilah*, springeth out of Paradice, and is inriched with the *Carbuncle*, *Smaragde*, *Margarite*, Mountaines of Gold, and goods of infinite price, *Sed hoc adire propter Griphas & Dracones & immensorũ corporum monstra, hominibus impossibile est:* But as the Angell kept Paradice, so Griphins, Dragons, Monsters guarde these; So that *Adam* might as easily enter *Eden* by force, as man winne these by violence: and yet the pollicy of the world is not inferiour to her power:

Hieron. ib.

Gen. 3.

For

For she fights with promises; promises of riches, of Kingdomes, of glory: a weapon and fight so forcible as no armour, no not of proofe, but that of the spirit, is able to withstand it: Politique was the King of Israel, that descending the battle changed his apparell to be vnknowne: More politique the Magician Gyant, with whom *Hercules* fought, that at euery foyle did transforme his shape: but most subtill is the world, not onely *Magus*, but *Magica domus*, a Magician and a Magicke house, Sathan the Maister, *Magus* mutable Camelion attended by deluding spirits making themselues like vnto men, by sinne turne men into monsters: *In tot monstra te transformant, in quot peccata te alterant*: So many sinnes they insinuate by attempting, so many beasts men resemble by accepting: If pride inuest him, *Alexander* will be as the Sunne in heauen, and *Nebuchadonosor* a God on earth, if pleasure winnes him *Sampson* forgets his strength

Math. 4.

Eph. 6. 11.

1. Reg. 22.

Ambros. milit Christian.

Beda exhort. 1. 4. & 3.

strength, *Salomon* his wisedome, *Hercules* his Man-hood: yea *Grillus* will be an hog. *Quid enim carnis voluptas, nisi porcina fœditas, aut Syrenarum delusa vanitas.* For what is fleshly pleasures, but hoggish sport, or a *Syrens* song, but mocking vanity: If slouth inuades the foolish forget their lampes, and the seruant his Talent: like an Asse in his litter, hee cals for a few more clothes, hauing the belly of an Ostridge, the throate of a Dragon, the thighes of an Elephant, the legs of a Camell, the feet of an Asse, and the head of a Cuckooe: If anger possesse, *Cain* will kill his brother, *Haman* destroy all the Iewes, and *Herod* slay the Innocents, not inferiour, but superiour in beastlinesse to *Rinoceros*: for this beast reserues no malice after reuenge, but that sauage reteineth vengeance after bloud: *O bruteścis fera, ferocior fera:* Surely he is more brutish then a beast. If enuy enter, the brethren will hate *Ioseph*, *Marian* will maligne her brother, and the Princes

Virgil.
Bede.
Mat. 24. 25
Genes. 4.
Ester 3. 6.
Math. 2. 16
Gen. 37.
Numb. 12.

Princes seeke occasion against *Daniel*. Hee is the worst of beasts, that cruell beast, that deuoured *Ioseph*: an *Hsena*, a viper, a wolfe; *Carnis, cordis deuorator*: Deuoring both soule and body; yea a very Basiliske, that lurking in the bottome of mans heart, as in an hidden den, destroies all she toucheth, kils all shee stingeth, infects all she breaths on, and poysons all shee seeth, *O monstrum miserabile!* ô miserable monster, whose head is the diuel, whose heart is the enuious man, whose eies are turbation, whose hands are commotion, whose peace is occision, and whose feet are perdition. Thus how many habits of sin we put on, so many shapes of beasts we do incorporate; let couetousnesse, the great Canon of the world, infect the heart, *Achan* will steale, *Achab* murder, *Iudas* bee a traitor; a right *Harpy*, nay a three-fold *Harpy*. *Harpeia, rapina*. A three-fold *Harpey* of a triple property. *Insaturabilitas, callidtas, tenacitas: in concupiscendo, in acquirendo, in retinendo*. Insatiable in coue-

Dan, 6.

Gen 37.33.

Beda exhort. 3.

Obserue the picture.

Iosua 7. 3. Reg. 21. Math. 26.

Prou, 27.20.

ting, like the horſe-leech crying alwaies more and more; crafty in getting, like the *Hiena*, who whiſtling like the ſhepeheard flatters the dog but to deſtroy him; ſo not onely the vſuring ſtudent, and extorting Citizen, but euery one that is greedy of gaine, would take away the life of the rightfull owner: Hold faſt like a lime-twig, euen till the riches ruſt, the garmẽts are moth-eatẽ, & the ſiluer cankred, but the ruſt thereof ſhal witneſſe againſt them, yea eate their fleſh in that day: An *Harpey* is a monſter ſhaped like a Virgin, but winged and feathered like a fowle: Couetouſnes is barrẽ, alwaies needy: cloſe couered cloking her wealth, and very ſwift to conuey her pelfe; the three *Harpies* were ἑλικὲ ωκυπτέρυγες χλαινιδες a theeuiſh taker, a ſlye conueyer, and a ſecret keeper: Couetouſnes hath three properties, to couet not her own, to get what ſhe couets, to keepe what ſhee gets. *O ſerialis anarstia, illecebroſa pecunia, non habentes contaminat, & habentes non iunat.* O brutiſh couetouſneſſe,

Prou. 1. 19.

Iam. 5. 2. 3.

Fulgentius mythol.

ἑλικὲ ἀλλὰ αἱμαχλαι-νὸν. *Homer.*

Concupiſcere alienum. Cupida immadare. Cel ire quæd immadit. Ambroſ. 2. de offic.

neſſe, moſt witching mony, it breeds vitious thoughts in them that want it, & giues ſmal content to them that haue it. *Creſcit amor quantum pecunia:* The more hee hath, the more hee would, like the dropſy man: *Quanto plus bibit, tanto plus ſitit:* the more he drinkes, the more he thirſts; like the horſe-leech daughters, crying bring, bring: yea, like the graue, the barren wombe, & the earth, that neuer haue enough, and the fire that neuer ſaith hoe. Thus is the world an inchanter, ſinne turning men into beaſts, & yet herein is not all her pollicy, but ſhee can play both the fiſher and the fowler, intrapping men, as birds in pitfolds, and catching them as fiſh with angles. It is reported that *Nero* had three ſorts of nets, for fiſhing, hunting, hawking: his fiſhing nets were like gold, and the ropes like purple, his hunting of crimſon colour, ſpred abroad with inſtruments of ſiluer; & his hawking of ſilken twine, but couered with pearls: So hath the world nets of pride, couetouſnes, letchery,

Prou. 30. 15. 16.

and gluttony; of prid, for mounting *Iccarus*, & aspiring *Lucifer*; of couetousnes, for the creeping snake, & the earthy mole; of pleasure, for drunkē *Holofirnes*; and letcherous *Cosby*, this is all that is within it: *Tria retia habet diabolus super mundum extensa, vt, quicquid euaserit de retibus gulæ, incidat in retia auaritiæ, & quicquid euaserit de retibus auaritiæ, callidius capiatur retibus inanis gloriæ, de his nullus perfectè euasit*: Yea, the diuell, that great Hunter, hath spred his nets ouer al the world: So that he that auoides gluttony, may be takē with vsury, & he that escapes the net of gaine may be intrapped by pride & vanity; few flye him all. Thus is man as a bird in the wood, as a Doe in the Parke, & a fish in the sea; sometimes taken by the feete of his affectiō, other-wiles by the hands of his auarice, Sometime by the pallate of his gluttony, & other-whiles by the bowels of his letchery. There be 4. sorts of men easily taken, but not so soone escaping: The first are the malitious, like *Iulian* that died in his blasphemy

1. Ioh. 2. 16.

Christost. hom. 5. in mat.

Bonauentur in simil. 314.

blasphemy, & the Iewes, that so continued in their obstinacy, as *Spiritus sancti clementia, quæ finem nescit, in tam detestabili loco non poterit ponere fundamentum*: As there was no entrance for Gods mercy: a natiõ stiffe-necked still resisting the holy Ghost. The second are the vaine-glorious, who like *Thales* beholding the starsforgets the ditch, and they gazing after glory fall into the pit: These haue eyes and see not, eares & heare not, sence & feele not: *Considera me, & cognoscete, memẽto miseriæ meæ, & caueto gloriæ tuæ*: And consider the Israelites in *Ægypt*, and proud *Babylon* in her glory: The third are wantons, who like a stumbling horse trips it so long as at the last he laies his Maister in the mire, & they dally so long, as at last they fall flat into the net: *Aliquando virginitas seruatur ad senectutẽ, & hunc senex ruit in luxuriã*. Some keep their virginity to their age, & then their vnchast minds leads them to vanity. The fourth are the couetous; that halt like wolues, & haue vn-euen legs like Foxes: *Lupi*

Amm. marcel. lib. 21. 22. Ieronym lib de obstinat Iudeor.

Acts. 7. 51.

Seneca.

Gregor. moral. 11. 26.

propter rapinam, vulpes propter dolum: As crafty as Foxes, as rauenous as Woules, & their houſes as the houſes
Eſa. 13. of Dragons; for as the Dragons tongue is alwaies moūing, and his heart euer thirſty by reaſon of his heat, ſo the couetous deſires alwaies in his heart & ſtil doth practiſe in his works to come by mony by reaſō of
Eccleſ. 5. 9. his affection: *For he that loueth Siluer*
Eſa. 32. 5. 6. *ſhall not be ſatisfied with it: the Churle ſhall not be called rich, but the Niggard ſhall talke of niggardneſſe, and his heart will worke iniquity to make empty the hungry, and the thirſty to want drinke.* Thus the diuell ſits in the world as the ſpider in her web: the mouth whereof is deceit, and the matter temptation, catching the malitious like gnats, that delight in ſtinging; the voluptuous like flies, that prey on dainties; the ambitious like Beetles, that take pleaſure in buzzing; the couetous like Bees that *Mel mundi colligunt*: That gather gold as hony. Thus pollitick is the world, but Chriſt is wiſer; ſo mighty

is

is the world, yet Christ is stronger, who by contemning the world gaue an ouerthrow vnto the same. For, *Reges mundi diuitias appetebant, Christus pauper esse voluit: illi imperijs inhiebant, hic rex fieri noluit*: Worldlings desire riches, Christ chose pouerty: they hunt after honours, Christ refused to be a King: *Nouus Rex, noua Lex, noua omnia: quæ enim cæteri Reges appetunt, contemnit, quæ contemnunt quoq; eligit*: A new King, a new Law, all new, what other Kings affect he reiecteth, and what they refuse hee imbraceth: they aspire to dignities, hee contemneth honours; he that is King of Kings, will bee no gouernour, and he that is Lord of all, will none at all, to shew the vanity of earthly Regiments: Well knew hee that Liefetenant world promiseth much when hee is able to performe but little, and the Captaine of the world will offer all, when in truth he hath no right vnto any. In euery maistery there are *Agonotheta, Agonistæ, Agonisma*: The Maister of the

August de verarelig.

John 6. 15.

Origen.

Math. 4.

Reuels, the Champions, the reward: the world is the Mistresse, the Champions are worldlings, and the reward deceit: *Arca tribulationis, schola vanitatis, abyssus errorum, carcer tenebrarum, via predonum, & mare semper æstuans.* An Arke of tribulation, a schoole of vanity, a dungeon of errours, the prison of darkenesse, the way of theeues, and a Sea euer foaming: Cast thy eies whether thou wilt, bend thy course whether thou maist: *Omnia miseriis plena:* thou shalt find all out of order, nothing but misery, lamentation and vanity: *Are not the Princes of the Heathen, rulers of the beasts, pastime-makers with the fowles, horders of Gold come all to nought?* Feare not then the words of man, for he is sinnefull, and his glory dying, to day set vp, to morrow no where found. *O insensati, delusi, & infatuati Philocosmi:* O senceless, blockish, foolish worldlings, alwaies seeking, neuer finding, why liue you by the losse, and buy repentance so deere, thirsting with *Tantalus*

Augustine.

Baruch. 3. 15. 16. 17. 18 &c. Matathias. 2. Mac. 62.

lus what you cannot drinke, and catching with *Ixion* what you cannot hold: *Lignum carrie*: like rotten wood dead by day, glistring by night: Glorious in this life, but as base as *Dives* in the other, that did beg for a drop of water: Like owles that flye about by night, and can see, but hide themselues by day, and are blind: so these may maske and mum in this world, but in the other call to the mountaines to couer them: after mirth comes mourning: Will you take a view of the heauens, and make comparison with the earth, you shall finde it, but like a small pricke in the middest of an huge circle, it selfe so little, the reward cannot be great. The glorious beauty of it but like a fading flower, and Esay. 28. his mighty strength but like a broken reed, that wil deceiue the leaner. *Nunquam nisi ex copia, nascitur inopia*: Gallus. For all his promises, fiue Kings can Iosu. 10. 27. get but one caue; *Saladine*, but his old Iob. 1. ensigne: *Iob* must returne naked, and Christ borrow a Tombe. *Vita parentum* Math. 27.

tum liberis est speculum, & Christi actio Christiani institutio: Christs practise is our precept, and his precept must bee our practise. Christ contemned the world, and he that loues it, loues not the father. It is reported of a yong Prince of *Lorraine*, lying on his death-bed, to cry out: *O domine Iesu, quam merito precipisti mundi contemptum:* O Lord Iesus, most deseruedly didst thou command vs to contemne the world: for behold I now lye richly in a gorgeous pallace, and yet know not where I shall Inne to night. Let vs then leaue the world, before it leaue vs; lest we also heare, *Thou foole this night. Of flye out of Babylon (Domus confusionis) and saue thy soule: Forsake the world, a house of confusion, wholly set vpon mischiefe.* Christ for his birth, had but a manger, for his dwelling had not a house, and for his offering gaue a Doue, not able to reach vnto a Lambe. *Non habet manus offerentis, quod satis est ad agnum.* His Disciples were fisher-men, poore and base for the most: onely *Bartholmew* noble

1 Iohn. 3.

Luke 12. Ier. 51. *Hieron.* 1. Iohn.

Aug. in leuit.

Math 9. Luke 5.

noble by birth, and *Matthew* bleſſed with riches, and yet he alſo will leaue all to follow Chriſt. Chriſt conſecrated pouerty in his life, and left it the Chriſtian at his death: being God would be man, being rich would be poore: *Vt nos diuitiarum ſuarum donaret eſſe participes*, to make vs partakers of his heauenly treaſure. Thus hath our Captaine marched valiantly, moſt bleſſed Souldier, that followes conſtantly: *Feare not, hold that faſt which thou haſt, let none take thy Crowne, it is thy fathers pleaſure to giue thee a Kingdome.* By faith *Gedeon, Baruch, Samſon*, ſubdued kingdomes, and faith ouercomes the world. Do you deſire true riches? Buy gold of Chriſt. Would you haue perfect pleaſure? *Ad Cœlum tenaite*, walke vp to heauen, *There be delights which the eye hath not ſeene, nor the eare hath heard, neither haue they entred into the heart of man, which God hath prepared for them that loue him.* Wouldſt thou be a King? open the doore, Chriſt knocks, let him reigne in thee by faith, and thou

Beda.

Apoc. 2. 11.

Heb. 11. 33.

Apoc 3. 18.

Bernard.

1 Cor. 2. 9.

Apoc 3. 20.

thou shalt be crowned. *Regem te omnium facit, si in te regnet Christus Rex omnium,* O let *God* not Sathan, *Christ* not *Belial* reigne: *For what shall it profite to win the world, and loose thy soule? Rather choose to be a Doore-keeper in the house of goodnesse, then a Prince in the Palace of vngodlinesse.* Why shouldst thou bee couetous, and so loose all? *Omnia cum seipso contulit Deus, & omnia cum eo perdit auarus*: God brings all things with himselfe, and the couetous leaues all things with God. Hee looseth God, and therefore hath nothing; God looseth not him, because God hath all things: God giues himselfe, and all things with himselfe vnto mee, that hee might keepe mee wholly vnto him. Therefore contemne all things for God, or thou canst not enioy all things by God. *Christ* for vs entred the Lysts, *Cuius clementia subuenit peccatoribus, cuius sapientia denudauit dolos, cuius potentia confregit cornua feræ frenetiæ*: Whose mercy heales the wounded sinner, whose wisdome discouers the deceit

Origen. Hom. 106. in Exod.

Math. 16.

Psalm. 42.

Ted. exhort 3. 7.

Ambros. in lib. Christ.

ceit of the Diuell, and whose power broke the hornes of the Dragons, and bound their captaine in the bottomlesse pit. To this *Christ*, together with the *Father* and the *Spirit*, be all praise and glory, for deliuering vs by his wisedome, mercy, power, from *Sinne*, *Sathan*, the *World*, *Amen*. Euen to him that had the key of *Dauid*, and no man else; the key that opened heauen, which *Iustice* locked: that restored *Israels* Scepter, which our sinnes betrayed. That key that opened *Lifes* gate by the Crosse, which none can shut against the penitent. O thou that closest the doores of *Death*, which none can open to the damned, vnboult that doore with the key of *Clemency*, vnto vs, now knocking with the hammer of true *Repentance*, at the gate of thy heauenly mercy, according to thy promise. Thou hast conquered Lord, we are cowards: thou art valiant, wee are dastards: thou callest *Any*, wee answere *If*: thou art trusty, we are traytors: thou callest like a Fowler that loues Apoc. 20.3

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loues the bird, we flye like a bird that feares the Fowler; not that we despaire of thy mercy, but are not hatefull to our sinnes. He calleth not like the *Romish Iubile.*

Hic des deuote, cælestibus assotiate,
Mentes ægrotæ, per munera sunt tibi lotæ:
Ergo venite gentes à fide remotæ,
Quis dotis, estote certi de diuite dote.

Nor like *Pius* Bull, that sold pardons for payment; but *Esayes Come*, that sold hony without money: naming any, we hope many, for Christ
Psalm. 2. shall haue the Heathen for his inhe-
Gen. 13. 16. ritance. *Abrahams* seed shall bee as the dust of the earth: *Dauids* multiplyed like the sand of the sea:
Apoc. 7. and *Iohn* saw so many of them, as no
Math. 20. man could number. He cals the Idle to work, there is a vineyard: the wearyed to comfort, there is a fountaine:
Iohn. 7. the sinners to repentance, there is a
1 Iohn. 2. Sauiour: and the labourers to pay-
Math. 20, 8. ment, there is an audit. He calles by inspiration, as the *Magi*: by benefites, as *Corazin*: by punishments,
Math. 2. Math. 11.

as

as *Paul*: by preaching, as *Ieruſalem.* He promiſeth a penny, *ſalutis nomen*, life euerlaſting; life notes the greatneſſe, euerlaſting the length of true felicity: begun in the peace of conſcience, reconciled to God, proceeding by death to *Abrahams* boſome, and continued to immortality, our ſelues faſhioned like the body of our Sauiour. Hee calles by the threatnings of warres, famine, penury, peſtilence. O that man would heare! *Ecce tot flagellis atterrimur, tot minarum aſperitatibus deterimur, & tamen vocante ſequi contemnimus.* He calls by promiſes of health, wealth, plenty, peace, heauen. *O that my people would heare my voyce, and hearken to my Commandements!* Then, &c. *Vocat nos Deus, cum muneribus preuenit, reſpõdemus nos vocationi cum digne, iuxta precepta, munera deſeruimus.* The *Partridge* hauing loſt her owne, will deceiue an other of her yong: the true mother miſſing her birds, full of mourning, calles alowd; whoſe yong ones hearing, know; and knowing, leaue the ſtranger,

Acts 9. *Origen.*

Rom. 5. 1.

Luke 16. 1 Cor. 15. Phil 3. 21.

Leuit. 26. Deut. 28. *Gregory.*

Palme.

Caluine. Pſal. 9.

Euſeb Emiſſe. hom. 11. de paſcha, inter. 17. 11.

strangers, and returne vnto their owner. *Quid ad hoc dicis, ô homo?* what sayst thou this, ô man? thou vessell of wisedome, thou Image of Diuinity, and professor of reason; the Diuell hath led thee captiue, thy Creator laments, mournes, calles: Behold, the beast knowes his owner. *Et quæ non habet intellectum, habet affectum,* and the bird that hath no vnderstanding, hath affection. The Sunne heard his voyce, knew it, and stood still: the fire heard his voyce, knew it, and descended: the sea heard his voyce, knew it, and gaue way: the windes heard his voyce, knew it, and were still: the earth heard his voyce, knew it, and did open: yea the rocks heard his voyce, relented, and gaue out water. *Ausculta, ausculta, ô fera frenetica, & erubesce, ô miser homo.* Harke, harke, ô wretch, and be ashamed ô foolish man: wilt thou be more foolish then the Oxe, and haue lesse vnderstanding then the Asse? Verily Sathan keepes man, as men keepe Silke-wormes, they drum alowd, lest the Silke

Iosu. 10. 12.
2. Reg. 1.
Exod. 14. 21
Math. 8. 26.
Numb. 16. 31
Num. 20. 11.
Hugo. de sanct. vict.

Silke-worme heare the thunder, and be afraid: and Sathan buzzes lowder, leſt man heare God, and do obey. So that Chriſt in his *Si quis*, calles any, as not hoping very many. Surely Chriſts flocke is a little flocke: little *ob humilitatis devotionem*: little, *ad comparationem maioris numeri reproborum*. Little, for they are humble, the world is proud: little, for more are damned then are ſaued. There bee two manner of Citties, and two ſorts of Citizens, the Citty of God, and the Citty of men: of the firſt was *Abel*, of the ſecond *Caine*. The firſt Citty *predeſtinata eſt in æternum regnare cum Deo*. The ſecond, *æternum ſubire ſupplicium cum diabolo*. The Cittizens of the firſt are ordained to reigne with God for euer in heauen, and the ſecond to ſuffer puniſhment with Sathan for euer in hell. There bee two worlds, *virtutum, vitiorum*, the vertuous, and the vitious world. Now, *rara eſt virtus, nec à pluribus appetitur*: vertue is rare, & few deſire it; poore, few imbrace it, an honeſt man may

Luke 12, 32. *Beda.*

Aug. Ciuit. 15. 1.

Aquinas Ioh. 11

Hieron.

dye a beggar; yea it is like a pearle to a swine, or snow in the ditch, that euery one goes by,

Ouid. *Nec facile e multis inuenies milibus vnũ,*
Virtute prety qui putet esse sui.

There be two wayes, the straite & the spacious, and two gates, the narrow and the wide; the first leades to life, and few doe finde it; and the second vnto death, and many run it.

Math.7.

Chrysost. *Via perditionis iniquitas, vita iustitia; porta perditionis diabolus, vita Christus.* There is the way of destruction, and that is iniquity and sinning; and there is the way of saluation, and that is goodnesse and righteousnesse: and there is a letting in to perdition, whose gate is the Diuell; and a letting in vnto life, whose doore is Christ. Questionlesse, *plures currunt in pœnas, quam in gloria*: more run to paines then glory; and more fall downe into hell, then ascend vnto heauen. Only eight persons of all the world were saued in the Arke, when the rest were drowned. *Abraham* must haue an *Ismael*, *Isaac* an *Esau*, and

Aug. Ciuit.2.

Gen.7.
Gen.6.

Christ

Christ a *Iudas*. Of 200000. that came out of *Ægypt*, only *Iosua* & *Caleb* entred the land of promise. Of 22000. in *Gedeons* army, onely 300 fight the Lords battell. Of all *Sodome* and *Gomorrah*, onely *Lot* and his daughters escape the fire; and when Christ shal come, faith shall scarce bee found: verely the number of his followers are but few, if any. *Ratione infidelitatis*: so few are faithfull; but without faith it is not possible to please God, & hee that will be saued, must beleeue. In the dayes of *Noah* where were the beleeuers? In the time of *Abraham* how many were Idolaters? God was knowne in *Iudea* & *Israel*, in the time of *Dauid*, but where else? when *Christ* came, which of the Rulers beleeued in him? For 300. yeares after Christ, what persecution of Christians? To these dayes, what multitudes of Iewes and Heretickes, Turkes and Infidels, Atheists and Papists in euery place? you may as well number the sands, as recount their number. What argument then can multitude

Iudg 7.

Gen. 18.

Math. 24.

Heb. 11. Mark. vlt. Athanasius Creed.

The Papists Argument.

make for verity? onely (*Nos numeri sumus*) we are many; so were alwaies the bad more then the good: so more stones then pretious, more sands then golden: more bran then corne, and more chaffe then wheat. What was *Moses* in multitude to *Ægypt*? *Lot* to 5000? *Abraham* to the *Cananites*? *Ionathan* or *Samson* to the *Philistines*? *Michaia* to the Prophets? *Elias* to the Idolaters? Christ to the Scribes? the woman to the Dragons? *Athanasius* to the *Arrians*? and the Saints to their persecutors? Few, few, and very few, which extorts a *Si quis* from our Sauiour, if any, *Ratione malignitatis*, the whole world is mischieuous, and all the people full of mischiefe; from the head to the foot all out of order. Princes take bribes, and Iudges expect rewards. *Patres* are *Pirati*, maintainers are turned murtherers, Councellors concealers, and Lawyers lawlesse. The Iustice will binde ouer for money, Magistrates maintaine malice, Atturneis perswade wrangling,

King. 22. 1 Reuel. 12.

Mich. 3. 7.

wrangling, the Petti-fogger incourage bad causes: all desire suites. *Ferrum mortemq; timere aurs nescit amor.* Iustice maintaineth the Citty, yet the poore man is oppressed while he hath not what to giue. Time was when the Ministery was innocent, now nocent; then pure, now corrupt; then honourable, now base: *Let no man take that honour, vnlesse called of God, as Aaron*; honour against contempt: called against Symony. Let *Ieroboam* make the basest of the people Ministers of the Altar; whereof some may haue salt, with *Homer* in their words, but salt no sauour in their workes. The Scripture calles Ministers Fathers, and *Paul* calles himselfe a *Genitor*: a Father not Cœlestiall, so is God; nor Carnall, so are men: but spirituall, so is the Preacher: so was *Paul* to the *Corinthes*: *I haue begotten you.* A Father must haue honour, would they they that deserue double had but thankes.

Luctus 3. Prou. 29.

Heb. 5.

1 Reg.

1 Cor. 4. 15.

Alex. de Ales. summa part. 3. Exod. 20.

But *Ne patre*, call none Father vp-

Anabaptista.

Math. 23.8. *Hieron.* on earth. True, call none other Father, without distinction, *Natura, Indulgentia*, except you distinguish of a Father by Nature, Grace, Age, and Creation. *Aliud est loqui de propria & privata appellatione Patris, quoad Creationem, Gratiam, & Spiritum, & aliud quoad honorificentiam Ministerij.* It is one thing to speake of a Father, according to Creation, Grace, and Spirit; for so is God alone: and another according to the dignity of the Ministery: for so is *Paul* also.

Aug. in breuiculo contra Donatist.

Euen as in the making of our bodyes, it pleased God to make our carnall parents Co-operators, and dignifie them with the name of Fathers; so it pleaseth him also in the worke of Regeneration, to intitle them Fathers which administer the Word and Sacraments in the begetting of our Soules vnto saluation.

Deut. 28. Amos. 8. Most reuerend Fathers, remember the difference of Famines in *Moses* and *Amos*: Oh suffer not *Pharaohs*

Pharaohs bodily dreame to bee verified on our Spirituall Soules, the leane to eate vp the fat, and penury to deuoure plenty. *Quis dubitet Regum, principum omniumque fidelium patres censeri.* Doth not the Canon call them Fathers of the Faithfull, euen of Kings, and Princes?

Can. quis dubiter. lib. 69. Greg. epist. ad Herman.

Dogges will keepe houſes for meate, ſtorkes feede their parents, and beaſtes bee not vnthankefull for benefites. O let them bee worthy, not vnworthy, labourers and not loyterers, that muſt haue honour.

Conſtantine had ſuch reſpect vnto Miniſters, as when the Biſhops were at variance, wiſhing them to bring their grieuances in writing, againſt ſuch a day; which done, he receiuing them, caſt them into the fire, without reading, ſaying; *As God hath made vs Rulers ouer you, ſo hath hee appointed you Ouerſeers ouer vs. Et poteſtate dedit de nobis quoque iudicandi*: You for the

Euſebius, Ruffinus, Caſſiodorus, Oratio Imperatoris.

Euſeb lib. 10. hiſt. Eccleſ.

Soule, we for the body.

Theodosius the Emperour was not disobedient vnto *Ambrose*, prohibiting him to enter the Church at *Millaine*, but *gemens & flens ad regalia reuersus est*: Mourning and weeping, returned to his palace.

Hist. tripart. lib. 9. c. 30.

Alexander the great, though incensed against the Iewes, yet did reuerence the high Priest *Iaddus*, as God. There must bee loue vnto Teachers for the Word, and obedience to Ministers for the Ioy. *Numa Pompilius* a King, yet would be a Bishop among the Romanes, and the *Ægyptians* did choose their kings from among their Priests, as *Tresmegistus, ter maximus*, a great Philosopher, a great Priest, and a great King. *Melchisedech* was King of *Salem*, yet a Priest; yea all the first borne, from *Noah* to *Aaron*, were Priests, and gaue thankes before all the people in publique meetings. *Væ igitur nobis, qui mista infelicia tempora incidimus, in quibus sol conuersus est in tenebras, & tanta dignitas adeo*

Ioseph. Antiq. lib. 11.

1 Ephes. 5. 22. 23. Heb. 13. 17.

Alex. ab Alexand. lib. 2. c. 8.

Heb. 7. *Rabbi Salamon in legenda magist histor. super Genes. Hugo de sanct. vict.*

adeo ob curatur, vt non appareat: Then vnhappy wee in these daies wherein the Sunne is still eclipsed, and Ministeriall dignity still debased. *Athens* was famous when learning was honoured; and the Ministery flourished when Ministers were respected: But since the iniquity of times brought out *Melchisedechs* mother, and the Ecchoes *Buy it, buy it,* sounded to euery churle, *Vendit Alexander cruces altaria Christũ:* Since *Alexander* sold Christ for gold, and made Cardinals for mony; since *Vrban* the sixt, sold Chalices & Crosses, & destroyed the Tẽporals of the Church, Since *Boniface* was vnsatiable and *Rome* an harlot prostitute for reward, since Bishoprickes became dissolued, and Benefices were made impropriate, religion fainted, Ministers drooped, for learning follows *Homer* with a wallet. As those that are borne with their heeles forward, like *Nero* and *Agrippa*, are infortunate to the Common-wealth; so they that enter the Clergy by Simony are prodigious

Sinesius epist. vit. ad fratrem.

Money.

Guicchard. lib. 5. Theod. lib. de schism. c. 22.

Thom. Becket ad Archiep. Mogunt.

Erasm. in similit.

digious to the Church; yet what buying and selling, not of pigions in the Temple, but of Temple with the pigions: Yea, such pilling and powling of lands, and liuings, as they care not to re-crucify Christ, to part his coate; thinking with *Dionysius*, that a golden garment is not fit for *Iupiter*, nor an honest liuing for a Minister: The Heathens were carefull for their Seers, *Iesabell* for her Prophets, & *Pharoah* for his Priests. The *Galatians* were so farre from denying *Paul* of maintainance, as they could affoord him their eies for his betterance: But now the giuing world is gone, and the taking come in place; taking three hundred, yearely to themselues, and leauing a matter of twenty Nobles to the Minister: *Ecquis pater non dat filijs alimentum*: A father will giue food vnto his child, a Maister prouide nourishment for his seruants, and a King supply the wants of his Souldiers; The Oxes mouth must not be stopt, the labourer is worthy of his meate, the

Rabanus.

1. Tim. 5. 17. 18.

the hireling muſt haue his wages, the Plow will liue by the Plow, the Vintner by his wine, the ſhepeheard by his ſheepe, the Marchant by his Merchandiſe, the Tradeſ-man by his Trade, and the Lawyer by his Law; onely the poore Miniſter may beg, for all his Miniſtery; a begging Miniſtry a little Church, a little Church a leſſer heauen: Land-lords will inhance, rich-men be Vſurers, maried contentious, widdows bee wanton, Maids play folly, and poore-men purloine, Tutors deceiue the wards, Lawyers betray the Clyents, rich-men oprreſſe the poore, and huſbands forſake their wiues; Creditors will haue no mercy on their Debtors, nor the thiefe vpon the Trauel-
ler, they murther the ſtranger, and ſley the widdow with the fatherleſſe, Pſal. 94.
Among my people are found perſons that lay waite as hee that ſetteth ſnares, they haue made a pit to catch men: As a cage is full of birds ſo are their houſes of deceit, Falſe bonds, deceitfull bar- Ier. 5. 26. 27
gaines, adulterate wares, darke
ſhops,

Pro.1.17.18 shops, counterfeit coynes. *Certainely as the net without cause is spred for all that hath winge, so they lay waite for bloud, and lie priuely for their liues.*
Ier.5.27.28 *Hereby they became great, and wax rich, fat and shining, they execute no iudgement, they propheſie lies, they ouer-paſſe*
Ier.5.31. *the deeds of the wicked, and ſay deſperatly, we wil walke after our own imaginations, and do euery man after the ſtubborneſſe of his wicked heart:* Time for
Ier.18.12. Chriſt to make his *Si quis*, if any, not ſure of many: *Ratione deuiationis:*
Pſal.144. *For all are gone out of the way, all are become abhominable, not one doth good.*
Vertue is as a marke in the midſt, and
Epictet. more ſhoote beſides then hit it, The
way to heauen is *Perrupta & aſpera,*
Auguſtine. Very narrow and ſteepy, and there be
a world of enemies to turne vs
downe-ward. *Caro monet deſiderium malum:* The fleſh within vs raiſeth vp
an army of paſſions, ſelfe-loue,
Ephe.5.29. feare, concupiſence, mirth, and ſadneſſe, and who hates his owne fleſh?
Sampſon will yeeld to *Dalilah.* The
world without vs, *Multa delectabi-*
lia

lia ostendit, sed ad seducendum: offers much, but to seduce the taker, to *Atalanta* gold, to *Salomon* pleasures, to *Absolon* a Kingdome, to *Nabuchadonosor Babell*; the whole world to *Alexander*: *Sed ad hoc blanditur vt decipiat*: But all her flatterings are but floutings, and all her promises meere deceiuings. The deuill about vs with his army of sinnes, Principalities, heresies, powers, persecutions, as the Mimicoleon robs the Ante, so hee the soule of goodnesse. An Aduersary, a Dragon, a Theife, a Woolfe, a Lyon, a Serpent: Sometimes keeping men in ignorance; Knowledge is as the eie, the Scriptures as a candle, a lanthorne, the Sunne; commanding seruice in a tongue vnknowne, and perswading ignorance to bee the mother of piety, sometimes detaining men in doubting: *Diabolus quod in paradiso egit, hoc quotidie agere non desistit*: What he began in Paradice, he is not now wanting to pursue: Then hee brought *Eue* to incredelity, now *Iulian*

Chrys. ſtome.

Greger.

Rom. 8. 35.
Greg. mor. 5. c. 17.

Concil. Trid. ſeſſ. 22. c. 8.

Greg. mor. 24. 5.

lian to Apostacy; then *Adam* to presume, now *Caine* for to despaire. *De omni crimine, ex omni parte, in omni tempore*: He watches all occasions, hee searches euery part, and perswades to euery sinne: If *David* bee idle, he presents *Bersaba*: if *Caine* be angry, hee brings forth *Abel*; and if *Judas* be couetous, he acquaints him
Psal. 34. with the Scribes: yea, he will worke trouble to the righteous, to the Disciples hatred, and persecution to the Christians: *Esau* must fight with *Iacob*, and *Herod* seeke for Christ: yea Christ must flye; and the Innocents dye: High time to proclaime a *Si quis*, if any: *Ratione impenitentiæ*: Men feele not their sinnes, accuse not themselues, come not out of *Sodom*, to day a sinner to morrow a Sathan.
Luk. 12. 47. The seruant that knew not his Maisters will, must be beaten: *Tirus* and
Math. 11. 20. 21. *Sidon* must bee condemned for not repenting: *Bethsaida* hath a woe for
Mat. 12. 41. her impenitence, and the *Niniuite* shall rise against the Israelites for not returning: Can the Leopard change

change his ſpots, the *Æthiopian* bee waſhed white, the diuell be ſaued? ſo may the impenitent, a continuer in ſinne, a rebell, a traitor, a mocker, a murderer of the ſoule, a re-crucifier of Chriſt: no repentance, no acknowledgement of ſin: no acknowledgement, no confeſſion; no confeſſion, no ſorrow; no ſorrow, no turning to God; no turning, no ſaluation: Repentance, and ſinnes remiſſion are twinnes vnſeparable; *Amend and turne that your ſinnes may be put away*: no repentance, no remiſſion; no remiſſion, no ſaluation: Chriſt is the gate, hee opens heauen, but men muſt enter by repentance: They are the laden that are called, and the wearied that are eaſed: the blind ſee not, the dumme ſpeake not, the deafe heare not, the dead feele not, the Impenitent do not returne: Chriſt may pipe, *Iohn* may mourne, the Iewes are ſenceleſſe: *Omne peccatum, quod per penitentiam citius non diluitur peccatum eſt, & cauſa peccat*: Euery ſinne not ſoone repented, is not

2. Cor. 7. 10. Act. 2. 37. Act. 3. 19. Luk. 24. 47.

Math. 11. 28.

Gregor. mor. l. 5.

not onely ſinne, but a begetter of ſinne: *Ex voluntate corrupta facta eſt libido*: A corrupt will breeds longing, longing acting, acting cuſtom, cuſtome neceſſity, neceſſity leads vs as an Ape in a ſtring, or a Beare in a chaine: the Beare to the ſtake, men vnto hell: *His owne iniquities ſhall take him, and hee ſhall bee holden with the cords of his owne ſinne*: Breake off thy ſins, and breake the cord: *Breake off thy ſinnes*: Beate out the braines of *Babylons* children, let repentance be thy arme, Chriſt is the rocke: The Flye plaies with the candle, and is burnt; the bird dallies with the net, and is catcht; the fiſh ſports with the baite, and is taken: ſinne is a dogge and will bite; a nettle, and will ſting; yea a Lyon, a Viper, a Serpent, Kill it, or it will kill thee: Bee a ſtranger to ſinne, and ſinne will be a ſtranger vnto thee; Call for teares of repentance, and the fire of ſinne will bee ſuddenly quenched; as chaffe cannot ſtand before the wind, no more can ſinne before ſorrow, Chriſt ſorrowed

Aug confeſſ. 4.

Pro. 5. 22.

Dan. 4. 24.

Ier. 9.

Pſal. 1.

rowed for vs, to teach vs to bee sorrowfull for our sins: Christ wept for vs, & bids vs weep for our selues: *He that sowes in teares shall reape in ioy: At what time the sinner repents, his sinnes are forgotten, And blessed is the man whose sinnes are couered, Ye blessed are they that weepe:* But the marble may weepe, men will laugh; the heauens may be wet, our eies are dry: Christ mournes, we are merry, which outwrings a *Si quis*, if any; no doubt not many: *Ratione difficultatis*: the gate is straight, and the way narrow, that leadeth vnto life, and few there bee that finde it: *Non sine magnis & arduis difficultatibus ad vitam aternam peruenire posse intelligit.* O it is exceeding hard to clime to heauen, Man must be borne againe; Flesh & bloud cannot inherite: *Paul* did what he hated: *Ego eram, & qui volebã, & qui non:* And *Austen* was both what he would and would not: *So run as you may obtaine*, no running, no goale; man is lame, and cannot run: all his going is beside the way, like wandring sheep:

Luke 23. Psal. 126. Ezech. 18. Psal. 32. Math. 5. Math. 7. 14. *Calum.* Iohn 3. Rom. 7. 15. *Augustine.* 1. Cor. 9. Esay 53.

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Luke 23. Psal. 126. Ezech. 18. Psal. 32. Math. 5. Math. 7. 14. Calum. John 3. Rom. 7. 15. Augustine. 1. Cor. 9. Esay 53.

Gods cõmandements fence the way:
Deu. 27. 26. a curse is set vpon their heads that
Gal. 3. 10. breake the same: all are as a thing vn-
Esay 64. 6 7. cleane: *Wretched man that I am who*
Rom. 7. 19. *shall deliuer me, O Lord if thou shouldst*
Psal. 130. 3. *iudge what is amisse, who? For man is ab-*
Iob 15. 16. *hominable, and drinketh iniquity like*
Eccles. 1. *water. Magna plenitudo hominum, magna solitudo bonorum:* Many men, few
good; many foolish, few wise; *Plurima pessima:* The most are not the best,
Pretiosa non numerosa; More cowards
Math. 13. then valiant; more subiect, thẽ Kings;
Math. 3. and more sinners, then Saints: The
Church is heauens Kingdome, by it
we enter, the Church is Gods house
therin we dwel, yet more are in the
Church, then of it; & more about the
house thẽ dwellers in it: Here we en-
Rom. 8. 16. ter by the spirit, & are made sons by
adoption: sons are heires, the inheri-
Ephe. 1. 13. tance is theirs, & heauen is ours, the
way of faith will lead vs to the cham-
ber of the King, we haue our earnest,
the bargaine is sure; our sins are for-
Rom. 5. 1. giuen, our conscience is at peace: *La-*
2 Pet. 1. *bour to make thy calling sure by good*
workes.

workes. Loue God and thy neighbour, for he that loueth is borne of God. Be patient in persecutions: *Si exceptus es a passione flagelorũ eris exceptus a numero filiorum*: No correction, no son; *For God wil chastẽ euery son that he receiues*: Bee content with his cheere, so are housholdseruants: *Cibus mẽtis est verbum Dei*: Gods word is his seruants meate: Feare God, & loue his Saints: *Scias eum multis virtutibus abundare, qui alienas virtutes amat*: Can this world loue her owne, & not heauen be more louing, frõ whence all loue proceeds: Desire to be better: *Esurire est semper habere desiderium proficiendi*: *For blessed are they that hunger & thrist after righteousnesse*: The sleepy virgins inioy no Kingdome. *Be mercifull, for they obtaine mercy and are blessed*: *Nunquam vere compatitur, qui, quod necesse est, Proximo negat*: But hee neuer loued God, that hauing, denies his neighbour what he wants: Blessing shall be giuen to the mercifull at the end, when cursing shal be paid to the vnmercifull without all end: De-

Greg. Heb. 12. Apoc. 3. Greg. Iohn 8. 1. Ioh 5. 1. Glossa. Math. 5. Math. 5. Math. 5. 1. Ioh. 3. 23. Math 25.

ſpaire not, there is *Any*; yet preſume
Pro.27.1. not, there *If*; Bee not ſecure, thou
knoweſt not what a day may bring:
Abacuk.2.1. ſtand vnto thy watch, there is no ſe-
curity in the ſea, in the moſt quiet
Prou.28. water is greateſt danger: ſurely bleſ-
ſed is the man, that is alwaies feare-
Prou.24. full, yet know the iuſt man ſinnes,
but yet riſeth: *Chriſtus porrigit manum*: For Chriſt ſupports him:
The Cherubines looked contrary,
but both to the Propitiatory: Our
beſt workes in our ſelues diſpleaſe
God, in CHRIST are accepted
Apoc.21. of the Father: It is hee will wipe
the teares from thine eyes, lead thee
Apoc.19. to the liuing Fountaine, Marry thee
Apoc.22. to the Lambe, ſet thee at his ban-
quet, where thou ſhalt remaine
for euer-more, to him bee glory
Amen. How-be-it hee that cals
thee, *If thou wilt*; doth not com-
mand thee againſt thy will; but if
any will: *Qui fecit te ſine te, non te ſer-*
Aug. ſer. 15. de verbis Apoſt. *uat ſine te*: He that made thee, with-
out thy helpe, doth not ſaue thee
without thy wil: He cals, *Da mihi cor*;
For

For thy heart, then thy will: *My son giue mee thy heart*; Set straight thy heart in the way of the Lord, Some thinke the Diuell puts euill thoughts into a man; but religion tels vs they are begotten of the will: *Diabolus adiutor, & incessor esse potest malorum cogitationum, author esse non potest*: The Diuell may be an helper, not an authour of our thoughts: Hee coniectures our affections by our actions, and our inward thoughts by our outward lookes: Hee obserues our inclinations, and takes occasion to allure vs, preparing obiects for place, person, time, to intise vs vnto vanity; to lustfull *Sichem* he presents *Dina*, To coueteous *Balam* the giftes of *Balaac*, to murdering *Ioab* plaine-meaning *Amasa*, to proud *Absolon Dauids* Kingdome: to wanton *Paris Hellens* lookes; and to mother *Eue* the goodly apple: *Plato* thought *Principale animæ* was in *Cerebro*, but CHRIST tels vs it is *in corde*: the chiefe residence of the soule was the braine, whereas

Pro. 23.26.

Hieron.

the heart is the pallace of the thoughts, *Out of the heart proceeds euil thoughts, murders, adulteries, whoredomes, thefts, false wittnesses, blasphemies*: An ill roote brings forth a rotten branch: Christ thrice tempted neuer yeelded, his heart was good: *Dauid* neuer tempted quickly yeelded, his heart was bad; *Adams* heart first tainted, his hand taketh, he sinneth: *Basyl* in the wildernesse left the world, but kept his heart: Hee forsaketh nothing for CHRIST, that forsaketh not himselfe, and giueth nothing vnto Christ, that giueth not his heart: Hee must haue heart, soule, strength, thought, the whole man: he cares not for stubborne children, nor regards the vnwilling Iewes; but *If any man will*, More shame for thee *Pelagius* if thou will not, defending free-will neer *Adams* fall, and fulfilling Gods cõmandements if men will: But thou art deceiued ô *Syrian* Monke, condemned by the Councels, confuted by the Fathers, and defyed by the Scriptures

Math. 15. 19.

Math. 4.

Luk. 10. 27. Ier. 17. Math. 11. *Prosp. aduers. Collat. c. 21. Hieron. lib. 3. & auct. Pelag. Aug. lib. 1. ad Bonif. c. 2. Prosp. de ingrat. c. 2.*

Scriptures, auerring mans heart to bee altogether euill, the wisedome of the flesh to be enmity with God; voide of spirituall vnderstanding, a bad tree cannot bring forth good fruite; vnfit to do well; yea, man by nature to be dead in sinne: *Quid tantum de possibilitate naturæ præsumitur vulnerata, sauciata, vexatata, perdita est, vera confessione non falsa defensione opus habet.* O presume no more *Pelagius* on Natures power, it is maymed, wounded, troubled, and destroyed, rather confesse your errour, and repent: The iudgement of the will is depraued not ablated, the substance may remaine, but the goodnesse is departed. *Homo à diabolo non voluntate spoliatus est, sed voluntatis sanitate priuatus est*: A stone moues down-ward by nature not by iudgement, a sheep moues by iudgement but not freely, for she knows by Nature she should auoid a woolfe, but seeing him hath not choosing to depart: Man hath power to choose some-things, or refuse them, and is therefore said to haue

Genes. 8. 2. Rom. 8. 1. Cor. 2. 14 Matth. 7. 18 Colos. 2. 13. Ephe. 2. 1. Aug. de nat. & gratia c. 53. Amb. de vocat. gent. li. 1. cap. 3. Iustin. Apol. 2.

free-will. The minde in things ſtill ſubiect vnto natures frailty hath power to diſcerne, alow, to chooſe, refuſe, deliberate, & determine. The will in things obiected vnto ſence hath power to will or not to will, to deſire or be againſt, to cõmand ſome actions or forbid them, to ſuſpend or change the action of the body: Then all free-will was not loſt by *Adams* fall. True, but *Libertas illa periit, quæ in Paradiſo fuit habendi plenam cum immortalite iuſtitiã*: But the libetty of hauing ful righteouſnes with immortality is vaniſhed & departed: howbeit the ſinner hath ſtil liberty to ſin, eſpecially they that take delight in ſin, & are louers of iniquity: *Hoc his placet quod lubet*: Their pleaſures is their law, and their law their will; they will what they luſt, and do what they wil: yet this freedom is but bondage. For take the whole obiect of free-wil actions, naturall, human, ſpiritual: the firſt are common to beaſts, as eating, drinking, ſleeping, &c. the ſecond cõmon to men, as ſpeaking, reading, reaſoning,

Aug. cont. Epiſt. Pelag. lib. 1. cap. 2. Iulian 8.

reasoning, trading, and other duties of outward carriage; yet herein the will of God must bee the Rule. The third, are either bad, as sinnes, or good, as repentance and faith: by the first he hath liberty to bee a slaue; for the sinner is sinnes seruant: to the second he hath no liberty by nature: for old *Adam* cannot command new heauens. If we would be willing to do well, God must worke it: If wee would act what we are willing, hee also must doe it: for it is God must worke both the will and the deede. In ciuill vertues, God restraines the malice of the heart: In Diuine, hee restores the Image of our Sauiour: in both is grace, and both his worke. As the day begins, so true goodnesse by little and little, the Spirit beginning, the Word augmenting, Prayer comforting, all consorting, not printing motions vpon the will, as an Vsurers patient on the waxe, nor forcing actions on the will, as on *Balaams* Asse without her will: nor beeing violent on the will, as on a stone, that

Ier. 10. 23.

Phil. 2. 3.

Gratia reprimens, renouans.

that hath no will; but mans will hath an action in the act, not compelled by force, but pliable to the will; Grace no sooner acting, but hee is willing to the act. *Misericordia Dei preuenit, vt velit: & volentem subsequitur, ne frustra velit*: Onely Gods mercy makes man willing, & being willing, is ouer-seer to his will: The Grace-giuer giues a will to desire grace, grace workes the will, and the will moues it selfe: both together in time, yet grace is formost in the order: God inspires good desires: inspired, workes assent, and obedience to the inspirer: obeying giues freedome from sinne, and renouation to the will: renued hee conserues the will, and helpes forward the worke: helping he giues willingnesse to perseuer in the worke begun. Thus God first workes the will, then workes with vs in doing what wee will: for vnlesse he worke the will, and worke with vs when wee will, no worke of piety may be acted. *Non mihi sufficit, quod semel dimauit: Peto, vt accipiam, &*

Gratia 3. 1. Præueniens. 2. Subsequens. Augus. Psal. 33.

Aug. de natur. & liber. arb. Gratia Præueniens. Præparans. Operans. Concurrens. Ad extra.

Augustine.

Hieron. ep. 8. ad Ctesiph.

cum

cum accepero, rursus peto: Yet one gift is not sufficient, prayer must be made for more; and when wee haue more, we must stil be knocking at his gate; yea diligent reading, attentiue hearing, worthy receiuing of the Sacraments, must bee requested to the fathering of Faith, and nurcing of Repentance: we are neither *Enthusiasts*, *Apollos* Priests, nor possessed of the Diuell, Faith requires knowledge, & Repentance a willing minde: both are wrought by the ministery of the Spirit meanes must be vsed: no grace but in the Church. Is not grace then vniuersall? and saluation for them that will? Is the subiect before the King, or the effect before the cause? Shall God bee subiect vnto man, or the workeman ordered by his work? Was not the Iew preferred before the Gentile? and *Abrahams* promise more speciall then *Abimelechs*? Is there saluation without faith? and haue all true faith at their command? what needs drawing whē men cā go alone, if that they will? How are the heauenly

1. Cor. 3. 6 Rom. 10.

Gen. 12. 20. Gen 13. 14. Gen 15. Gen 17. Gen 18. 18. Iohn. 6. Math. 11. 25

heauenly mysteries hid to some, if beleeuing power be at will? He that hath power to beleeue, hath faith: he that hath learned of the father, commeth to the sonne: *Qui didicit a patre, non solum potest, sed & venit:* All had not meanes to faith: the word was made proper to the Iew, it is neither in him that willeth, nor in him that runneth. They onely heare that haue eares to heare: to heare is one thing, to heare vnto repentance is another: more eares were open then *Lidias*, but not more hearts. *Specialis gratia non omnibus distribuitur, sed tantum electis donatur.* This is a grace onely speciall to some, not common to all; they are not our prayers that inforce Gods grace, but it is Gods grace that extracts our prayers. He expects not our desires, but preuents our prayers; *For they find me that haue not sought me, and I am found of a people that neuer called on my name.* It is Gods pleasure, that workes the will, the deed; Gods word is the rule of true Religion, this word had not been, but by Gods reuealement;

John. 6. 45

Augustin. nat. & grat. contra Pelag. c. 5.

Rom. 19. 18

Acts 16.

Vsher. sent. lib. 2. c. 5. 6.

Bellar. lib. 2. de grat. & lib. arbit.

Esay. 65. 1.

Ib. 2. 13.

1 Cor. 2. 10.

uealement; no reuealment, no word; no word, no hearing; no hearing, no faith: *For how shall they beleeue in him on whom they haue not heard?* Miracles confirme the Scriptures, signes perswade assent: God gaue *Moses* power, Christ his Disciples ability, and wrought wonders himselfe to make vs excuseleſſe. Yet miracles cannot force, the Iewes did not beleeue; no perswasion can compel a man to beleeue things supernaturall, the will must perswade the intellect to haue a feeling of those things which surpasse the vnderstanding. So saith *Faustus* also; yet a man hearing the Word, and reading the Scriptures, may beleeue, if he will, without speciall grace. *Yet no man comes*; that is, *no man beleeues: yea no man can come*, that is, *no man can beleeue, except he be drawne*; that is, without special grace. But a man may make himselfe fit for grace by the alone power of nature. O no! we can neither will nor do by nature, the leaſt pins duty tending to saluation. For what needes such inquiry

Rom. 10. 14

Exod. 4.
Math. 10.
Ioh. 15. 24.
Ioh. 12. 37.

Bellar. lib. 6. de grat. & lib. arbit.
Pelagius.

Ioh. 6. 44. 64. 65.

Aug. de predest. sanct. c. 2. Cassianus. Faustus.

Luke 19.

quiry if we were comming? such seeking vs, if we were seeking him? such drawing and carrying, if wee were pliable and willing? *What hast thou that thou hast not receiued?* Preparation to saluation; who then workes the will and the deed? Haft thou a promise of grace for doing what nature will? or dost thou deserue grace by doing what nature can? then may merit go before faith, and man please God before hee beleeues in Christ: An errour detestable in Christianity. *Hoc est, vnde vos maxime Christiana detestatur ecclesia.* Then all men haue gifts sufficient for this lifes happinesse: The poore, the lame, the blind, the mad, the foole, the dying infant: if grace bee giuen for doing what they can. Hee that is turned from the sunne, is not disposed to receiue the light; nor hee that is diuerted from his God, is apted, fitted for his grace. But if that God do turne vs, we shall be turned. *Turne vs ô God of our saluation.* Our works cannot preuent thy grace, but thy grace our workes: we cannot

1 Cor. 4. Phil. 2.

Aug. contra Iulian.

Lament 5. 21. Psal. 85. 4.

cannot prepare our hearts for grace, but grace must mowld our soules for thee: for who hath giuen vnto thee first, that thou shouldest giue vnto him againe? Can dry earth bring forth fruit before it bee moistened? the clay fit it selfe for a vessell vntill it bee disposed by the Potter? or a dead man make ready himselfe for life? then may man by nature make ready himselfe for grace. *Eius est disponere formam, cuius est introducere formam*: he must dispose the forme, that must induce the forme: for disposition is not the effect of the matter, but the worke of the agent. Wee cannot giue vnto God any loue at all, without grace do worke it: *For loue is of God, loue is the fruit of the Spirit. Vtrumque donum Dei, & scire quid faciamus, & diligere vt faciamus*: to know what to doe, and to loue to doe, are both of God. Loue is a worke of pietie, which naturall man cannot act, yea loue is the fulfilling of the Commandements, which naturall man cannot performe; neither is the assistance

Rom. 11. 35.

Psalm. 143. Esay 47. Ierem. 18. Luke 18. Ephes 2. Aquin. 1. 2. q. 109. art. 6.

Iohn. 4. Gal. 5. Concil. melenit. Can. 4. Aug. epist. 29 ad Hieron.

Mat. 11. 21

sistance of grace equally present vnto all: for if the workes done in *Corasin*, had been wrought in *Tyrus* and *Sidon*, they had repented. *But God will haue mercy on whom hee will: In times past hee suffered the Gentiles to walke in their owne wayes, but now hee calles all men to repentance. Was not God knowne vnto the Gentiles? yes in the worlds creation, not in Christs redemption. Did not that light inlighten euery man that comes into the world? yea with the light of vnderstanding and reason.*

Rom. 9.

Acts 14. 16
Acts 17. 30.

Rom. 1. 19. 20.
Iohn. 1. 9.

Grace is naturall or supernaturall: naturall either before the fall, or after; before, as the image of God in *Adam*, and so in all, because all were then in *Adam*: After, as naturall illumination, natures due, the gift of nature, common to all: supernaturall, giuen in Christ, either repressing malice, in some more, in some lesse, lesse or more in all: or breeding faith & making Christians, renuing some, not all.

Thus all seeme enemies to *Pelagius*, would all were, and freed from

from his ſinne; the Papiſt prouing the moſt points, wherein Proteſtants diſſent from Catholickes, to tend to carnall liberty, inſiſts vpon Free-will, ſaying: The Proteſtants deny the performance of any thing in matters ſpirituall to bee agreeable to Gods will before regeneration; yet God ſaw that the malice of mans heart was great, and his imaginations euill; *Peter* knew not Chriſt was God, before the Father taught him: The light ſhined in darkeneſſe, and the darkeneſſe knew it not: for a man can receiue nothing except it be giuen him from heauen: and no man can come vnto Chriſt, except he be drawne of God. So then, they that are in the fleſh cannot pleaſe God. *Paul* was a great labourer, yet not hee, but the grace of God which was in him: for we are not ſufficient of our ſelues to thinke any thing, but our ſufficiency is of God: yea it is God that worketh in vs both to will, and to do of good will. Faith muſt bee wrought before God can be pleaſed. *Luſitanus*

Libel.

Gen. 6.5.
Math. 16.17
Iohn. 1.3.
Iohn. 3.27.
Iohn. 6.
Rom. 8.6.
1. Cor. 15.10
2. Cor. 3.5.
Phil. 2.13.

Biſhop of *Lire* accuſed *Dominicus Soto*, and *Ruardus Tapperus* of Pelagianiſme to the Councell of *Trent*, for ſaying, Men might do well and morally without ſpeciall grace. *Bene & moraliter agere*: Yet the *Rhemiſts* write, man was neuer voyd of Free-will, but is made more free by grace; and that the Gentiles doe beleeue by free-will. Let *Paul* ſay, and ſay, *Of our ſelues wee cannot thinke a good thought*, yea if the *Pelagian* ſay, A man may bee perfect in this life, and keepe all the Commandements, the *Rhemiſts* will maintaine it is poſſible ſo to do. If *Pelagius* ſaith, Grace is giuē to help vs do more eaſily, what we muſt doe by free-will, the *Rhemiſt* will defend, man was neuer void of free-will; yet hauing Grace, is made more truly free. If *Pelagius* ſay: *Gratiam Dei non ad ſingulos actus dari*, Grace is not requiſite in all acts, but free-will is ſufficient for moſt, the *Rhemiſt* will auerre, as the Gentiles beleeued through grace, ſo they alſo beleeued by free-will: and

Lib. de quadripartita inſtitu. Anno 1563.

Rhem Ioh. 8. ſect. 2.

Acts 13.2. 2 Cor. 3.5.

Aug. hereſ. 88.

Rhem. annot. Ioh. 4. ſect. 1. Hereſ. 88.

Rhem. Ioh 8. ſect. 2.

Aug. epiſt. 106.

and the ſame Schoole-men, that man hath, *Naturale dictamen, rectæ rationis, cuiſe poſſit naturaliter conformare voluntas*: A ſtraine beyond *Pelagius*; for they require but Nature, hee addes the Law, to giue inſtruction; yea they are at warres among themſelues, and oppoſite to the Fathers, who require ſpeciall grace to the ability of willing what is good. *Liberum arbitrium eſt libera poteſtas ex his, quæ ad finem conducunt, &c.* Free-will is free power of nature, to chooſe, accept, refuſe thoſe things which leade vnto the end; that is, to Gods glory. *Arbitrium* hath reference to reaſon; *Liberum*, to will: Reaſon diſcernes, Will is flexible to good or ill. Freedome is either from conſtraint, or from neceſſity; From conſtraint, as when a man cannot chooſe but ſinne, yet hee doth it voluntarily; From neceſſity, as when a man may walke, and will ſit. In the will are to bee obſerued, the Liberty, the Obiect, the working. The Liberty is as before, from ne-

Hieron. ad Ctesiphon. Sackloth. in Roffenſi.

Bellar. lib. 3. c. 3. de grat.

Aquin. par. 2. q. 83. art. 3.

Ariſt Eth. 3. c. 4 & 5.

Bellar. de grat lib. 3. c. 4.

ceſſity, or co-action. Man had freedome from both in creation by nature; hath it in regeneration by grace, ſhall haue it in glorification by glory; but cannot haue it in corruption: for ſinne, beeing not able of himſelfe to thinke; *Non dicit perfectum, ſed ne aliquid.* The obiect is *Bonum*, good in verity, or appearance; Naturall, or morall: Naturall is that which nature chooſeth for her preſeruation, and her will properly couets good. Morall concernes godlineſſe and vertue, in this the will is faulty: *For a Foole maketh a mocke of ſinne, and euill bee the cogitations of the heart.*

2 Cor. 3. 5. *Aug. conſ. 2. Epiſt. Pelag. 2, 8.*

Bellar. ib. c. 12

Prou. 14. 9. Gen 6.

Bellar. ibid. c. 10.

The free-will is a power either onely actiue, or onely paſſiue, or both; and the actions whereabout the will is conuerſant, are either naturall, humane, or ſpirituall. To will is conſidered ſimply, or with reſpect: if without condition of good; ſo it is actiue: But if with condition, ſo it is paſſiue. For to will is in man, but to will well is of God.

Aug. de Corrupt. & grat. c. 3.

God. Liberty purſues not grace, but grace gets liberty. Paſſiue is either ſimple or mixt. Meerely paſſiue, ſo is not man, for hee is conuerted with his will; but mixt, *Acta ſit actiua:* For when God giues grace, hee workes a will to deſire grace. Thus the good, the will, the good-will is of God. But if the will bee actiue, paſſiue, both, how farre agent, how farre patient vnto good? Is it like the man that fell among Theeues, wounded ſorely, wanting helpe? or as *Lazarus* in the graue, buried deeply, void of life? Luk. 10. 30.

The Scriptures anſwere, wee are dead in our ſinnes. *Auſten* asketh, *Quid poteſt perditus operari?* What is a man of perdition, or a loſt man able to doe? O nothing of Free-will, but ſo farre forth as hee ſhall bee freed from perdition. For man abuſing his Free-will, loſt both his freedome and himſelfe. As hee that killeth himſelfe is aliue when hee doth the deed, but beeing killed, doth neither liue himſelfe, nor can Eph. 2. 1. *Aug. Enchir.* c. 30.

reuiue himselfe. So man liuing, vanquished, and killed by sinne, looseth Free-will. For of whom a man is ouercome, hee is in bondage to the same: Sinnes seruant is the sinne-committer, and sinne sleyeth the Soule. *Vt homo releat ad iustitiam, opus est medico, quia sanus non est: opus habet vinificatore, quia mortuus est:* To restore man to righteousnesse, there are requisite, a Physitian, and a Reuiuer; a Physitian to heale his sickenesse, and a Reuiuer to raise him from his deadnesse.

Iohn. 8. 3.

Aug. de nat. grat. c. 30.

Concil. Trid. sess. 6. c. 1.

From deadnesse, that needes not, saith the Papist; for Free-will is not extinguished, but abated: like the man that fell amongst Theeues; yet many that fall among Theeues are killed: And sinne is like the Lyon that destroyed the Prophet. But, *Argumenta allegorica, non tenent in omnibus*: Similes are not alwayes sound of foure feete, Arguments fetcht from Parables, are not still the best: and this Parable shewes

Rhem. Luke 10 30. Bellar. de grat. lib. 5. c. 30. 3. Reg. 13.

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a neighbour, perſwading good vnto all; *Quia quilibet eſt proximus: non propinquitas generis, ſed opus miſericordiæ facit proximum*: All are our neighbours, for there is none, but may either doe good, or haue good: Hee is not the onely neighbour that is neigh-borne, nor hee the true Kinſman that may challenge kindred, but he that doth the workes of mercy. *Aug. de doct. Christ. 1.*

Lot and *Abraham* receiued all, and among them Angels: and heere the Samaritan is mercifull to the ſtranger: bad Theeues, good Samaritan; hee gracious, they graceleſſe. *Chryſoſt. in Heb.* Gen. 19.

There is a difference betweene Free-will and Good-will: The will is alwayes free, but not alwayes good, but Gods grace is alwayes good: And by this it comes to paſſe, that of an euill will, man becomes to haue a good will: the ſubſtance abiding, the qualities are changed. *Per hanc fit, vt homo ſit bonæ voluntatis, qui prius fuit malæ.* *Aug. de grat. & lib. arb. c. 15.*

But will assisted by grace, workes together with grace in matters of saluation. O no, *Euery good gift, is from aboue, and commeth downe from the Father of lights.* To will is by nature, to will good, is of God.

Iam. 1.1.7. Concil. Trid. sess. 6. c. 5. Rhem. Rom. 9 sect. 4.

Free-will is like the matter, grace the forme: *Iumento sessori*, Free-will like the Horse, grace like the Rider; As the horse in the way is directed by the hand of the Rider to goe his Iourney, so Free-will is guided by grace to walke in the way of godlinesse: for God must bee all in all, hee parts not his worke: if man worketh good, his power to worke is of God; but wee are commanded to worke out our saluation. Indeed wee are no stones; for wee haue power to will and to worke, and yet it is God that worketh both the will and the deed.

Aug. contra Pelag. ori. 3.

1. Cor. 15. 28

Phil. 2. 12.

Sure it is, that we will when wee will, but GOD makes vs will that which is good: And as sure it is, wee doe, when wee doe, but God giues vs power for to doe, *For in him*

him wee liue, wee moue, and haue our our being: Opus pium, quatenus opus, alibero arbitrio eſt, non tamen ſecluſo auxilio generali: quatenus pium, a ſola gratia eſt: quatenus opus pium, a libero arbitrio & gratia ſimul. A godly worke, as a worke, is of free-will: yet with a generall helpe, as godly it is of grace onely, but as a godly work it is both of grace and will, ſo that the good of the worke is alone of grace: yet a man may diſpoſe himſelfe to receiue grace; No, God ſought *Adam* before *Adam* ſought God, the cocke crowed before *Peter* repented, and God re-mouldes the will before it be inclinable vnto good.

Acts 17. 28.

Bern. de grat. lib. 6. cap. 15.

If man bee ſo vnable to worke good, but needs muſt ſinne, what iuſtice is in God to command him, that he cannot performe? *Poſſibile fuit Adamo, ex quo contempto omnes ex eo peccatum traxerunt.* *Adam* had poſſibility to performe what God commanded, but hee ſinning loſt power for himſelfe, and for vs. Hee had

Aug. cont. Iulian 3. 18.

had fire and water before him to take which hee would, and life and death, good and euill, to chooſe which hee liked: Sinne is ſinne, albeit we cannot choſe but ſinne; a Banquerout is not freed from his debt, though vnable to pay it, nor the ſeruant from his thouſand Talents, that had not a peny: Sinne may be auoided, but by the helpe of God, two waies man may helpe the hurts of his body, either by preuenting it before it comes, or quicke mending it, when it is come: ſo to preuent ſin wee pray, *lead vs not into temptation*: and for a quicke cure of ſinne wee ſay, *Lord forgiue vs our debts*. The Deuils ſinne, neither can preuent it, yet they do it willingly, ſo that ſinne though not coacted, may be neceſſary, yet alſo voluntary. Are not the exhortations and coreptions of the Scriptures then in vaine, if man by nature cannot act them? No, *in preceptione agnoſſe, quid debeas habere, in coreptione agnoſce te tuo vitio non habere*. In the Commandement thou wert

Eccleſ. 15. 16. 17.

Aug. de nat grat. cap. 67.

Auguſtine.

wert taught, what thou oughteſt, in the coreption thou maiſt learne what thy ſinne hath hindred; the word admoniſhing, exhorting, and correcting is the ſpirits inſtrument to thy renewing, and conuerting: Yea God worketh in vs whereunto hee doth exhort vs: For hee is gracious and merciſull, and will leaue behind a bleſſing. *Hee hath no pleaſure in him that dyeth, Bring againe your ſelues and yee ſhall liue: Thou ſhalt purge me, and I ſhall bee cleane, thou ſhalt waſh mee, and I ſhall be as white as ſnow: For the grace of our Lord Ieſus Chriſt ſhall bee with vs.* Doth God then command what man cannot performe, if that he will? *Iubet aliqua que non poſſumus, vt noſcamus, quid ab ipſo petere debeamus:* God therefore addeth ſomething that wee cannot doe, that wee may know, what wee ought to require of him: For the Law commanding and forbidding is not to bring vs to the acknowledgement of our vertue and ability, but to the notice of our inability and tranſgreſſion: And

Ioel 2. 13. 14.

Ezech. 18. 31. 32.

Pſal. 51. 7.

1. Theſſ. 5. 28.

Aug. de gra. lib. cap. 28.

And yet the Law is not in vaine, because grace is promised to worke, what wee should will, and what we should performe: It is God that bids vs make a new heart and a new spirit, and hee will giue vs a new heart and renew his new spirit in vs: When therefore he bids vs make, it is as much as to say, he will giue; For why doth he bid vs, if he will giue? or why doth he giue, if man can make? *Nisi quia dat quod iubet, & iuuat, vt faciat cui habet, per gratiam:* But that he giues what hee commands, and helpes man to do by grace, what he doth by Law command: *The Law is a Schoolemaister vnto Christ:* the Law commands to tame our pride, and being tamed to runne to Grace: The Law shows both what we should, & what we cannot, not what we should and what wee can; what wee cannot by nature, but what wee may performe by Grace; For hee that commands vs to repent. giues grace to inable vs to repent: Grace helps will least will should finde fault with God

Aug. de grat. cap. 6.

God without a cause, *Homo gratia iuuatur, ne sine causa voluntate iubeatur* Then with helpe of grace, man may performe what God commands: *Homines bonum propositum, adiuuat quidem subsequens gratia, sed nec ipsum esset nisi precederet gratia*: True it is, that grace followes a good intent, yet a good intent had neuer bene, if grace had not gone before: There is a preuenting and a following grace, the first workes vs for to will, and the second help vs least we will in vaine, But if God commands what man cannot performe, is it not iniury? No, Hee cals but for his debt, it is to breed humility and acknowledgement of our guilt: to defie Sathan that brought vs to this misery, and to vrge vs to pray with *Austen:* Giue Lord what thou dost command, and then command what is thy will: *Da Domine quod iubes, & iube quod vis.* Let vs confesse then, that the naturall man is so vnfit to do well, as hee is altogether prone vnto ill; his vnderstanding darkenesse, his will too backe-

Aug. ad Bonif. lib. 3. cap. 4. & li. 2. ca. 9. & li. 1. cap. 19. & lib. 4. cap. 6.

Rom. 3. 19.

Iam. 4. 17.

Aug. ep. 24.

Iohn 1. 4.

backeward, and his ability to doe good altogether baniſhed: *None ſeeketh after good, and all are become vnprofitable:* Would wee then do well, let vs labour to bee regenerate, our vnderſtanding reformed, and our will renewed, the worke of God alone. As he created vs to his image, ſo hee muſt renew vs to his likeneſſe. Then *inſufflauit ſpiritũ vitæ*, now *ſpiritum gratiæ*. Then hee breathed into vs the ſpirit of life to make vs liue, now hee muſt ſend into vs the ſpirit of Grace to make vs good: *Except a man bee regenerate of water and the Spirit, he cannot enter into the Kingdome of heauen: Without Chriſt man can do nothing: There is no freedome without the Spirit, but if the Sonne make vs free, we are free indeed: For it is God muſt take away our ſtony hearts, and giue vs hearts of fleſh, put his Spirit within vs, and cauſe vs to walke in his ſtatutes:* All to teach vs this leſſon of Chriſt, If any will come, to long after him and wee ſhall haue liberty to heare his word, and hee will informe

Math. 6. 23.
Pſal. 14. 3.
Rom. 3. 12.
Ioh. 3. 5.
Iohn 15. 5.
2. Cor 3. 17.
Iohn 8. 36.
Ezech. 36. 26.

forme vs to pray inceſſantly, and hee will conuert vs. Thus Chriſts *Si quis* is Chriſts calling, offered by the Word vnto all, by the Spirit to the willing, making the vnwilling, willing, that the called may obey: The firſt is ſufficient, the ſecond effectuall; the firſt calleth, the ſecond chooſeth: both had the firſt, but the good theiſe the ſecond; *Ieruſalem* had the generall, *Mary* the calling ſpeciall, and it ſhall not bee taken from her, ſhee had grace, they had none, God is no debter, but a free-giuer: *Nullo modo gratia eſt, niſi omni modo gratuita:* All forſooke God, then God if hee pleaſe, may forſake all: *God can haue mercy on whom hee will, none can reſiſt his will: Illi ergo electi, qui ſic vocati, vt vocantem non reſpuant: cæteri non electi, quia non ſecuti, quatenus vocati:* God chooſeth them which do not refuſe his call, when that he cals: but regards not them, which do not follow, when they are called: *But if any man will follow mee, &c,* The Maiſter and the Man, Chriſt and the Chriſtian,

Luke 23. Math. 23.

Rom. 9. 19.

Aug. ad Simplicianum l. 1. q. 2.

Mark. 8. 34. Christian, follow, but follow mee, a iourny begunne, but a iourny continued; Twice follow, in this verses particle, notes a perseuerance vnto the end: For this iourney, there must be first a preparation; secondly, a setting forwards; thirdly, a comming to our Maister; and lastly, a following with constancy; First, our house, that is our soule, must bee set in order, a spirituall house, the habitation of God, the Temple of the Highest, *Mutet vitam, qui vult accipere vitam:* Our liues must bee amended, man must bee changed, wee must bee as children: *Nicodemus* must re-enter his mothers wombe. There was an Inne in *Arabia*, whose In-keepers were theeues, the bedding faire, the hangings poysoned, and the Lodgers sure to die: the Inne is the soule, the keepers the diuels, the poyson is sinne, sinne the destroyer of man: we reade of a house vnder the earth, wherein is nothing but chiding, brawling, fighting, and horrible howling, this house is the conscience of

1. Pet. 2. 5.

Ephes. 2.

2. Cor. 3.

Augustine.

Beda de Imag. mund. 4.

Fulgent. de ornat. sanct.

of the ſinner, void of good nature, wanting true reaſon, and deſtitute of grace: Where *Caro dominatur, ſpiritus ſuppeditatur*: Where the fleſh hath got ſuperiority ouer the ſpirit, ſinne ouer grace, and the Diuell ouer Chriſt; where ignorance gouernes knowledge, forgetfulneſſe the memory, and all ill the will: this houſe muſt bee ſet in order before wee go forwards vnto Chriſt: This diſorder muſt be ſearched, the ſcrutine is *cognitio dei noſtri*: the knowledge of God and of our ſelues: The want whereof made the Iſraelites ſo much to erre: *Forty yeeres long to grieue their Maker*, for they knew not his waies: This makes the wiſe man ſo oft to call vpon his ſon, that hee would apply his minde vnto wiſedome: This was the originall of the Iewiſh calamity, the ruling of *Zedichias* by miſ-leading Prophets, yea the forſaking of wiſedomes fountaine was the cauſe of their captiuity in the enemies land. The *Lapidaries* write of a ſtone that will deſcry vnto a man the chaſtity

Pſal. 95.

Prou. 5.

Hieron.

Barne. 3.

of his wife: the Spirit is the man, his body the wife, and knowledge the pretious ſtone that will tell vnto man the lapſes of himſelfe, & to the ſoule the impurity of the body. *Apollos* Temple had γνῶθι σεαυτὸν writ vpon the dore, for to know a mans ſelfe is the firſt ſtep into the Church, as teaching vs to humble our ſelues, and know God: He that knowes himſelfe well cares not for humane praiſe, euen *Dauid* will be more vile in his owne ſight: *Tolle iactantiam ſuperbiæ & quid ſunt homines niſi homines*: Take away pride & vaine-glory, and men are nought but men, the ſons of corruption, *Vitæ pudor, imago vanitatis*: The ſhame of life, the image of vanity, the bond-ſlaue of ſathan, the fire-brand of hel, the child of wrath, the veſſell of vengeance, and the ſon of perdition, made of duſt continues in miſery, and ſhall be in hell except he repent: O how oft would wee cry and wiſh our heads a fountaine of teares, if we knew our ſelues! O bleſſed knowledge! neuer leauing the deſiring

2. Sam. 6.
Auguſtine.
Beda.
Greg. mor. 23. 13.
Ezech. 5.
Ier. 9.

deſiring ſoule, vntill ſhee attaine to the vnderſtanding of her Maker, And not onely as a Creator to giue him worſhip, or as a Iudge to giue him feare, but alſo as a Redeemer to giue him loue: For, *Omnia omnibus clamant ſe deum habere conditorem, cui parare & quem extollere eſt ordo totius vniuerſi*: The heauens declare the glory of God, and the firmament ſheweth his handy worke, the Oxe knoweth the owner, and euery creature doth acknowledge the Creator: But this knowledge makes man acknowledge his Redeemer, that deſcended earth for his ſaluation Preaching health as a Phyſition, deliuerance as a Redeemer, liberty as a Mediator: For whom *Simeon* was wi ling to die, and in whoſe day *Abrahum* reioyced: O what loue! ô what feare; ô what ioy, yea ô what praiſe ſhould this wring from vs! *O my ſoule praiſe thou the Lord, all that is within mee, praiſe his holy Name!* Now let vs march, leauing the ſearch ſet forward on the iourney,

Auguſtine.

Luke 2.

Pſal. 104. Pſal 103.

2.Cor.5. and giuing a fare-well to *Adam* haſten to Chriſt: Purge the old leuen bee a new lumpe, flye wickedneſſe, make haſt vnto righteouſneſſe, *A quo ad quem*: From ſinne and damnation to Chriſt and ſaluation, flye ſinnes of omiſſion, commiſſion; from the committing of euill, and omitting of good; let him that hath ſtolen, ſteale no more: *Purpuratus dines non ideo damnatus eſt, quod aliena tulerit, ſed quod egenti pauperi ſua non tribuerit*: *Dines* is not in hell for hurting, but for omitting workes of charity to the poore: O ſinne was too heauy for heauen, too heauy for earth, and will be too too heauy for thee: pleaſing ſathan for hee daily tempts, and diſpleaſing God, who will one day puniſh: *Aſſidua tentatione diabolus tentat, vt ſaltem tedio vincat*: The deuill knowing mans looſeneſſe, neuer leaues tempting to breed mans wearineſſe: And yet there is an *Item*: *Go yee curſed* in the end: *innocens occiditur, peccatum crucifigitur*: Chriſt was wounded for our

Auguſtine.

Math.25. Luk 10. Num.16.

Rom 6.

Greg.

Auguſtine.

Eſay 53.

tranſ.

transgressions, broken for our iniquities, and crucified for our sinnes, 1.Cor.11.
so sore a thing is sinne, as it makes a man altogether vnfit to vndertake any iourney, that is long: Before *Adam* sinned man had choise to accept of God or sathan for his Maister: But, as a ship without a sterne is carried whether the tempest driues, So man without grace is led whither the deuill will: *Herod* to keepe a Math.2.
Kingdome thought it best pollicy to kill the heire in his infancy: and wee to get our King must be traytors vnto sinne when it is yong: *Pharoah* Exod.1.
when hee would keepe Israel vnder will destroy the infants; verily the children of this world are wise in their generation, and shall the sonnes of heauen harden their hearts to day, and let sinne grow vntill to Psal.95.
morrow? giue the crop to sathan, and set God to gleaning; banquet the diuell within, and let Christ lie with *Lazarus* at the gate? remember the foolish Virgins were excluded for want of good take heed, for

suddenly may his wrath bee kindled, and in the time of vengeance he will destroy, we labour to haue faire houses, neate apparel, fat cattell rich purses, but poore soules, yet the price of Christs most pretious bloud; our seruant sicke, call the Physition, our horse not well, call for a leach, yet our soules ill, and no going to Christ: Rather let vs draw vp anchor before the storme, sow our seed while it is the spring, & come to Christ while it is to day, he wil make thee welcome.

Aug. retract. lib. 1. *Duæ sunt personæ laudabiles, vna eorum, quæ iam inuenerunt, quos etiam inuicare beatissimos necesse est: alia eorum, qui studiosissime & rectissime inquirunt.* There be two kind of people worthy commendations; the first are those which haue already found what they before haue sought; the other they which carefully seeke what they would willingly finde: the first are already in their country, the second are in the right way that leades vnto the same; the first blessed, because already at rest, and the second

Augustine.

cond happy, becauſe going vnto heauen: The way is the way of faith, *via fidei*, by this way the Saints went & do poſſeſſe, in this way we following ſhall enioy, to this are requiſite application and cognition; to know God, and apply Chriſt is true bleſſednesſe, know him the Redeemer of the world, apply him as Redeemer of thy ſelfe; know him dead for ſin, apply him as dying for thy faultes; know him an Aduocate for man, apply him inteceſſing for thy ſinnes; know him the Son of man to make thee the child of God, borne a babe to make thee a man, weake to make thee ſtrong; ſwadled to vnloose thy bonds; wrapped in cloutes to cloath thy nakednesſe with his innocence; borne in pouerty to make thee rich in him; a ſtranger to make thee free; without houſe, to inueſt thee in heauen; paid tribute, to deliuer thee from hels cuſtome; debaſed among the beaſts, to accompany thee with Angels; accuſed for thy iuſtifying; condemned, for thy ſauing;

and dyed, for thy liuing: The first wil teach thee to labour for knowledge, and the second prouoke thee to pray for grace; the first, if thou be docible will make thee glad to be taught, and the second if thou bee gracious, will make thee carefull to amend reforming thy affections; if thy knowledge be weake, desire to learne; God will accept thy meditation; & if thy application be feeble, pray; Lord help my vnbeleefe, hee will admit thy desire: *For blessed are the hungerers after righteousnesse: Peter* cries, *Whither shal we go?* Christ saith; *Come vnto me: Peter* is satisfyed, thou hast the wordes of life: There bee three commings in the Scripture, and all make answere vnto Christ; *Post me, per me, ad me; post me, quia veritas sum, per me, quia via sum, ad me, quia vita sum:* Hee is the truth, to follow after, the way wherein to walke, and the life whereby to liue for euer: Come then, but come thus, hauing truth in thy vnderstanding, and righteousnesse in thy pathes, then shalt

Math. 6.

Iohn 6.

Math. 11.

Luk 9.

shalt thou bee rewarded with the honour of the Saints. *Quo vis ire? Ego sum via. Quo vis ire? Ego sum veritas. Vbi vis permanere? Ego sum vita.* Christ is the way, the truth, and the life; he that goeth without him, straieth; hee that liueth not of him, dyeth; and hee that is not taught by him, erreth. To reuolt, is to fall; to returne, is to rise; to stay, is to stand; to depart, is to dye; to repaire, is to reuiue; and to dwell is to liue. Hast thou found him, be *Nathaniel*, a right Israelite: *Peter* left all, and followed; bee constant to the end, there is ioy prepared; Bee faithfull vnto death, and God will giue thee the Crowne of life. He that puts hand to the *Plow*, and lookes backe, is not fit for heauen. So run that yee may obtaine: onely constancy hath the promise of reward. *Est singularis filia summi regis:* It is the singular daughter of the highest King: onely hee that continues shall be saued. The widow obtained her request by perseuering, *Anna, Samuel* by continuing; and the

Augustus.

Iohn. 14.

Ioh. 1. 47. Math. 4.

Apoc. 2.

Luke 9.

1. Cor. 9.

Bernard.

Math. 9. Luke 17.

1 Sam. 1.

Acts 2. Chrysost. Gal. 5.7.

the Apostles the Holy Ghost by not desisting: *Multorum est incipere, finire paucorum*: The *Galatians* begun well, so do many; but *Paul* finisheth his course, so do few, which caused our Sauiours *Si quis, If any man will follow me.* *ME*, the son of the highest, *Coelestissimus*, equall with the highest, heire of all things, Lord of Lords, King of Kings; yea God, the word of God, the name of the Lord, the right hand of the Lord, the anoynted of the Lord, the Iust one, the Holy of Holies, our Priest, Christ, Iesus, Messiah, and onely good. The Diuell, that strong man, that Lyon, that Leuiathan hath possession, and except Christ, his stronger, dispossesse him of his hold, hee will carry thee to hell, as hee did the swine headlong into the sea. Breake then his bonds betimes, and let Christ soone enter into thy heart. O blessed soule to bee her Sauiours host! O loue him, and keepe his Commandements! then both he and his father will loue thee, come vnto thee, and make their abiding

2 Tim. 4.

Luke 1. Bernard. Heb. 1. Psalm. 99.

Iohn. 14.

ding with thee. He comes, *ad homines, in homines, contra homines*: he came to call all, iuſtifie the iuſt, and puniſh the bad: by *Adam* wee are ſinners, by Chriſt righteous: by *Adam* Gods enemies, by Chriſt his friends; by *Adam* the ſonnes of perdition, by Chriſt the children of ſaluation; by *Adam* the bond-ſlaues of Sathan, by Chriſt the freemen of God; by *Adam* the inheritors of hell, by Chriſt the heires of heauen; by *Adam* exiled from paradice, by Chriſt called backe to bleſſedneſſe. If any man will follow me; *State pauli ſper prenaricatores legis, conſiderate preceptum, attendite peccatum, & videte periculum.* Follow, nay, rather ſtand, remember thy ſelfe, conſider thy ſinnes, and ſee thy deſert, then chooſe whether thou wilt follow, *Generatio flebilis, infelix: cuius pater ſolicitudo, mater turpitudo, ſoror vilis, nutrix falſa, vxor culpa, hæres pœna per amara.* Thou art of a lamentable progeny, the off-ſpring of infelicity, thy image Sathans viſard, thy innocency wickedneſſe, thy faith vnfaith-

Bern. ſerm. 3. de aduent. Chriſt.

Beda exhort. 98.

Bern. 3. pœnitent.

vnfaithfulneſſe, thy loue hatred, thy hope deſperation, thy obedience rebellion, thy liberality couetouſneſſe, thy patience vengeance, thy goodneſſe maliciouſneſſe; a Peacocke, impatient of greefe, the vnprofitable ſeruant, whoſe inheritance is hell. Wofull, becauſe blinde, wanting Chriſt the light; wofull, becauſe erring, wanting Chriſt the truth; wofull, becauſe wandring, wanting Chriſt the way; wofull, becauſe wounded, wanting Chriſt the Curer; wofull, becauſe dying, wanting Chriſt the life; wofull, becauſe euer conſuming, wanting Chriſt the preſeruer of all things. The Creature is againſt thee, the heauens refuſe thee, hell gapes for thee, the earth would ſwallow thee, and the fire burne thee: yet obſerue Gods goodneſſe, be thankfull & follow Chriſt. Thou wert a priſoner, in Sathans Dungeon, chained with thy ſinnes, a traytor great among rebels forlorne, God ſends his ſonne, Chriſt brings thee pardon. Thou wert on thy

Iohn. 1. Iohn. 14.

Math. 1.

thy death-bed, ſicke vnto death, God ſends thee a Phyſitian, Chriſt brings health. Thou wert dead, dead as *Lazarus*, God ſendes thee life, Chriſt brings ſaluation, yea a kingdome for the poore, bread for the hungry, ioy for the mourners, mirth for the weepers, ſight for the blinde, and life for the dead. It is Chriſt that doth manifeſt the truth, ſaue them that are ſinners, and layes open heauen to ſuch as be his followers. Hee preached the Goſpell to the poore, health to the broken, deliuerance to the Captiue, ſight to the blinde, liberty to the bruiſed, the acceptable yeare of the Lord. The Prophets foretold him, the Saints deſired him, & the Angels did preach him. The fathers had but the σκιὰν, the ſhadow, we the body, the ſubſtance: thy had *Agar*, we *Sara*, *Abraham* beheld a farre off, but *Simeon* did ſee him with his eyes; they had the cloud, wee the Sunne; they the Image, we the verity. *Vetus teſtamentum in nouo reuelatum, & nouum in veteri velatum*, they the

Eſay 12. Iohn. 18. 1. Tim. 1. Rom. 5. 1. Eſay 61. 1. Luke 4. 18. Eſay 61. 2. Luke 2. Heb. 10. 1. Gal. 4. Luke 2. Aug. Pſal. 105.

2. Tim. 3. 16. Con. Trid. sess. 4.

Eph. 2. 19 20.

Deut. 4. 2. Deut. 12. 32.

Psalm. 19. 7. 8. 9. Psalm. 119. Esay. 1. 12. Ier. 19. 5. Malach. 4. 4.

Iohn 20. 31. Gal. 5. 6.

2. Tim. 3. 16.

Chrysost. in Ephes. 2. hom. 3. Aug. doct. Christ. lib. 2. c. 9. Hieron. contra Heluid.

the Law, wee the Gospell; yea both, and in both sufficient for saluation. No need of traditions to supply what the Scriptures want; the Scriptures are perfect, they are the doctrine of the Prophets and Apostles, and the Church is built vpon this foundation. The Israelites must labour for saluation: the Law is perfect, they had the Law: the Law is vndefiled, conuerting the soule; sure, giuing wisdome to the simple; right, reioycing the heart; pure, giuing light vnto the eyes; cleane, enduring for euer; yea true, righteous altogether, and both faith and life of Priest and people, are called to the Law. The compleat Gospell is written by *Iohn*, & fulfilled by Christ: Christ requires Faith and Loue, and the Scriptures make the man of God fit to euery good worke. The Carpenter by his square frames the house, and God by the Scriptures buildes his Church: Canonicall of Canon, the Rule of Religion: what the fathers beleeued, that they read; what they did not read,

read, came neuer in their creed. Let the Iews credit their *Cabala*, the Mōtanists their new Comforter, the Anabaptists their Reuelations, the Valentians, Marcionites, Gnotists, Papists, their Traditions, Christ is saluation, Faith is the way, the Scriptures the guide, directing our steps, nourishing our bodies, preseruing our health, killing our enemies, healing our soules, and leading vs to heauen. If then the Euangelists must haue such dignity, as to bee called Saints, Holy, because they penned the word, what honour, glory, worship, must Christ haue, that made the word? *Euen worship in Spirit and truth.* In truth, not in hypocrisie, bee not then ignorant, with *Pilate*, to aske what is truth? so deceitfull as the sonne, to say, I goe father, and went not: like the apples of *Sodome*, faire without, sowle within, painted Sepulchres, goodly out-sides, rotten in-sides, eating grasse with the dogge to purge, and presently re-eate his gorge: euen now washt, & instantly returne

Irenæus aduersus hæres. lib. 3. c. 2.

Ioh. 4. 23.

1 Tim. 1. returne vnto the mire. *But except your righteousnesse exceed the Scribes and Pharisies, you are not right followers:* Yet Christ alone can saue thy soule,

Math. 1. euen Christ ὁ σωτὴρ, *Saluator*, Sauiour,

Greg. super Ezech. lib. 1. hom 9. *Quod salutare dicimus latine, hoc verbo hebraico* IESVS *dicitur.* This was

Gen. 49. that *Salutare* which *Iacob* so thirsted

Luke 2. 30. on his death-bed, saying: *O Lord I haue waited for thy saluation.* But *Simeon* saw him with his eyes. Man is like a beast, *Salomons* sluggard must to the Ant, *Nebuchadnezzar* eate hay like a Oxe, yea the poyson of Aspes is vnder his tongue. Indian Physitians cure the wound by sucking the poyson: the *Psilli* could drinke poyson, and all will drinke iniquity. Physitians write, the speediest cure for a

Fernel. de abdit. rer. caus. poysoned wound, is to lay a liue Hen vnto the sore, but the curing of the sore will bee the killing of the Hen. Man is poysoned, Christ the Hen hee

Iohn. 10. heales our sins, but leaseth his soule: an idle sheepe that will not follow such a sheep-heard. If a Kings sonne should sucke poyson from a begger,

what

what recompence can the poore man make vnto his father? Gods ſon hath done more for vs, and what are wee, that hee ſhould ſo regard vs? Mans maker is made man, the worlds ſuckerer takes ſucke, the bread is hungry, the fountaine thirſty, the light ſleepy, the way weary, the truth accuſed, the Iudge iudged, Iuſtice condēned, diſcipline beaten, ſtrength weakened, health wounded, life killed, & all for our ſaluation. Now follow, follow ſoone, follow apace, there is none other that can ſaue thee: One faith, one Lord, the ſauiour of the faithfull. One God, and hee immutable; one faith, & that vnchangeable: *Una fides, & non mutatur*; Turne not from God, hee will not turne from thee, change not thy faith, Chriſt wil giue thee life. Faith is not mutable in the obiect, nor diuers according to the diuerſity of things beleeued. But light enlightened from aboue, and wiſedomes lant-horne to finde the groat. This is the Chriſtian faith, vertited by miracles of *Moſes*, *Elias*, *Chriſt*,

Pſalm. 8.

Epheſ. 4.

Hierō.

Luke 15.

Christ, the Apostles, Martyrs, and other Saints. *Iosua* cõmanded the sun: the sun stood still when *Hezechias* liued, & at Christs passion, the Philosopher could say, the God of nature suffers; yea the Athenians did set him vp for an vnknown God. God did assure it, the Angels proclaimed it, the Diuels acknowledge it, the Apostles confirme it, the Iewes did proue it, the Martyrs did witnesse it, Confessors confesse it, Christians beleeue it, reuelations reueale it, and prophesies foretell it, as to *Abraham*, *Isaac*, *Iacob*, the Patriarkes, and many others. This is the true faith, both for God, and his glory: others are against the Deity, or thinke euill of the attributes; as of *Omnipresentie*, *Omnipotencie*, Gods goodnesse, resurrection, restauration by repentance, and what not? This proclaimes faith, hope, iustice, charity, loue to God, and to our neighbours: Gods liberality, workes of goodnesse, the benefite of redemption, yea loue vnto our enemies. This is the Prophet God will raise, the care

Iosua 10.

Esay 38.

Acts 17.

Iohn. 15. Matth. 5. 1. Iohn. 3.

Deut. 18. Acts 3.

eare that will not heare him, shall bee rooted out: he that beleeues not is iudged; yea hee that beleeues not, shall bee condemned: there is no other name wherby we must be saued. Christ was the Lamb slaine from the beginning, in the old testament exẽplified by types, now verified in truth: then by sacrifice, now on the crosse: *Vna fides iustificat, vniuersorũ temporũ, nec nisi vnus est mediator dei & hominũ*: One faith iustifies al, because but one mediator for all: their Sacrifice, our Sacraments, confirme one remission, seale one life, which is euerlasting, the whole body of Scripture beares witnes that there is no other sauiour. What? neither Philosopher, Pagan, heretik, but must al be saued by *Christ* I all; for some care not, others will not, most choose that which is worst: glory, profite, pleasure: Few, ô very few to follow Christ. The way is easie to hell, hard to heauen, men are lasie. If a man bee shewne the right way, and will not walke it: fore-warned of a serpent in the way, and will

Iohn. 3. Acts 4. Math. 28.

Apoc. 13.

Rom. 6.

Leo de natiu. Serm. 14.

1. Tim. 2.

Iohn. 5.

not ſhun it, told hee is on the riuers brinke, and will not ſee it; if he goes aſtray, be ſtung in the way, or fall into the pit, may not hee thanke himſelfe? If a man ignorant of the way, may haue a Conductor, & will not, if harme come vnto him by the way, is it not his owne fault? Now compare heauen and hell, God and Man, ſpirituall & bodily dangers: obſerue the difference thou wilt know thy folly, Chriſt, the Word, and Heauen; the guide, the way, reward: Bee taught, ſeeke, aske, knocke, pray, be led, ignorance is no excuſe. *If any be ignorant, let him bee ignorant.* *Qui poſſunt ſcire, ſi vellent ſtudium adhibere, non neſcientes, ſed contemptores iudicabuntur.* If men will not be taught, that they may do well, it is not ignorance but contempt. Euery man hath his talent, God hath appoynted wayes and meanes: He that is negligent to do what he knowes, ſhall not come to the knowledge of that he ſhould. Why then were ſo many created, if Chriſtians onely muſt bee ſaued? In the

1. Cor. 14. 38

Ambroſ. Pſalm.

Math. 25.

the creation God made all good, at the fall man made all bad: in the redemption Christ recouered heauen for the beleeuer: wilfully lost, costly recouered, the saued most regard it. How admirable is God in goodnesse to afford such good things to so bad persons? God is the giuer, men impugne his gifts; Mercy & Iustice go together, if we looke for mercy, we must haue an eye to iustice: Mercy created, preserues, feeds, protects, gouerns, keeps. Iustice condemnes, executes those that are vngratefull. The fire heats by kind, God is merciful by nature. If his iustice do punish rebels, hee giues but euery one his due. Hee that reapes, lookes for that corne which hee did formerly sow; and man that soweth righteousnesse shall haue his harueſt in heauens Paradice. *Dicet aliquis, si Deus vellet, isti boni essent: sed melius voluit, vt quod vellent essent: si bonis non infructuose, si malis non impune*: You will say, if God would, they should bee good; yea Gods will is better to let them bee

Gal. 6.

Augustine.

what they will: if thy bee good, it is Gods blessing; if bad, they deserued cursing. Mercy and Iudgement are children of one father, the one ordained for the good, and the other appoynted for the bad. *Omnipotens Deus, quia pius est, miserorum cruciatu non pascitur: quia autem iustus est, ab iniquorum vltione in perpetuum non sedatur*: Though Gods mercy delights not in a sinners death, yet his iustice will giue the wicked their desert, euen eternall flames for their iniquity; they shall burne, and the iust shal see the torments they haue escaped: they shall burne, and the iust shall see the punishment they haue deserued: they shall burne, and the iust shall see the ioyes they haue receiued; not by their merits, but Christs mercy, and giue thankes, praise, honour, glory, for euer to the Deity. Follow now apace, Christ hath made a faire way, the gates are open, the stones remoued, the Theeues destroyed, temptations auoyded, and sinnes are cleansed. Suppose some rubbish left to

Gregory.

cause

cause a stumbling: reason will chuse the apple which the birds haue pickt to be the ripest, because nature did guide them: Religion doth learne vs the Saints way to bee the safest, because Christ did conduct them. Who will feed vpon Akorns that may haue wheate, or eate Sathans mast, that may haue Christs Manna? O feare not to walke! Christ is the way; doubt not the gate, Christ is the porter, despaire not of Gods saueur, Christ hath made our peace, Christ the corner stone conioyning the partition, the stone of reconciliation, reconciling God with vs, mounted on the white horse of peace and righteousnesse; onely take faith and a good conscience, follow valiantly: there is a battell to be fought, the enemies are at hand; Arme, arme, Sathan is in ambush, the flesh in the gates, heresies fire the Citty, and persecutions are murdering the people. O arme, *Iam tua res agitur*, let *Æneas* shift for himselfe: but good Souldier put on thy armour: Let thy girdle be verity,

Rom. 5.

Apoc. 19. 11.

Virg. Æneid.

Eph 6. and righteousnesse thy Breast-plate, thy shield faith, thy helmet hope, and thy shooes the profession of the Gospell; thy sword the word of God, and prayer thy diligent watch-man. As the body is open to perils without harnesse, so the Christian is subiect to danger without verity; verity is true doctrine, the knowledge of God, and a pure minde, despising ignorance, resisting heresies, and an enemy to hypocrisie, stronger then the King, Wine, or Women: ἀλήθεια νίκα πάντα. Truth is constant, not changeable with the weather, Christ is the truth, and, *The truth of the Lord endures for ever.* The Breast-plate is iustice, righteousnesse, reconciliation, and a good life; *Abraham* beleeuing had righteousnesse imputed; blessednesse alwaies followes righteousnesse. *Paul* would bee found in him, not in his owne righteousnesse, but that which is through Christ. *Dauid* prayeth God to wash away his sinnes, God doth acknowledge himselfe pardoner of iniquities, and if

3. Esdr 3.

Plato in Gorgia.

Iohn. 14. Psalm. 116.

Rom. 4. 3. Psal. 32.

Phil. 3. 9. Psal. 51.

Esay 43. Rom. 8.

God

God iustifies, who can condemne? Faith defends the body, resists the Diuell, and doth quench his darts: Faith assures vs there is a God, God hath a care of his seruants, and they that beleeue in him shall bee saued. Faith makes all things possible, ouercommeth the world, and vanquisheth Sathan. Faith is like the cloud before the Israelites, *Samsons* haire among the Philistines, and *Iosuahs* Trumpets before *Ierico*. *Thomas* must not be incredulous, but beleeue. *Iob* knowes that his redeemer liues, Christ hath ouercome the world, faith shewes his fighting, *Magnus consolatio membris ex capite*: If the head hath got the victory, why should the body be a dastard? *Fides, si habeat hostationem, infirmatur.* Faith ioyned with doubting, is a Childe against a Gyant.

Math. 33.

Exod. 13. 21

Iohn 10. Iob 19. Ioh. 16.

Augustine.

Bernard.

Hope longs after heauen, & scorns the troubles of this life: The Captaine puts on righteousnesse as an Habergion, & an Helmet of Saluation vpon his head, and the Souldier must

Esay. 59. 17. 1. Thes. 5. 8.

must put on the Breast-plate of Faith, and hope of Saluation for his Helmet. *Stephen* couering his head with this helmet, looked vp to heauen, and obtained the promise. This is *Fortitudo togata, non bellica*, this was the Helmet wherewith the Martyrs being guarded, shewed their heads among their enemies. The saluation of the righteous shall be of the Lord, by hope they shal be saued, the Lord will be their strength and their deliuerer. The shooes keep the feet from iniury, and the Gospell the Christian from harme: Shooes helpes the traueller in his iourney, and the Gospel helpes the Christian to heauen: our feet finde ease by shooes, & the soule quietnesse by the Gospell. The Gospell is our reconciliation with God, the quietnesse of our hearts, the maker of peace, the director of our goings, the feets lant-horne, the horne of saluation, the comfort of the conscience, the expeller of sadnesse, the perswader to goodnesse, the purger of coldnesse, the enemy of darknesse the

Rom. 8. 24. Psal. 37. 39.

Luk. 1. 79.

Psalm. 119. 105.

Luk. 1. 69. Heb. 1. 2.

Rom. 15. 27. 2 Tim. 3. 16. Luk. 2. 32. 2. Cor. 5. 19.

the word reconciling, and the Souldiers guide in the way of peace. The sword of the word, sharper then any edged weapon, diuiding Soule and Spirit, disioynting the thoughts, and entring the heart: By it the Diuell is repulsed, his army discomfited: with it a Christian is defended, and the conquest obtained. *Esays* mouth was with the word, sharpe as a sword, *Ieremy* had it in his tongue, the Iewes were not able to resist *Stephen*, and with it *Paul* confounded his enemies; yea Christ ouerthrew the Diuell. By this are heresies wounded, Christs Souldiers protected; for it is wisedomes mouth against all her aduersaries. Set thy watch-man aloft, pray alwayes in the spirit, let this bee in thy minde when thou entrest the combate: Prayer is the exercise of faith, and by hope obtaines the victory. By this *Ezechias* ouercame *Senacherib*, and *Moses Pharaoh*: by this *Dauid* was saued from his enemies, and God giues helpe in the day of trouble. Some put their trust in Chariots,

Psa. 104. 4. Heb. 4. 12.

Esay. 49. 2.

Ier. 1. 9.

Acts. 6. 10. Acts. 9. 22.

Math. 4. 4. Luke 21. 15.

Eph. 6. 18.

Esay 37.

Exod. 14.

Psal. 44. 7. Psal. 60. 11.

riots, but trust thou in God, call vpon him in the time of aduersity, and he will deliuer thee: ἐν καιρῷ, ἐν θλίψει ἐπικαλοῦ τὸν θεόν: Be sober and watch, the Diuell your aduersary is alwayes in a readinesse; Prayer implores helpe of Christ the generall, and one Christian will doe more harme by this vnto *Mahomet*, then a 1000000. Turkes vnto *Christ*.

Pſal. 50. Pſal. 50.

Pindarus.

Sit ꝙ fides clypeus, ſit firmũ oratio telum,
Et ꝙ dulcis verbum, cætera Chriſtus agat.

This is πανοπλία θεοῦ, the Souldiers furniture, the armour of God, thou art now fitted, thy enemies giue the on-set, bee coragious, Christ is thy leader, there is no doubt of the victory; Deny thy selfe, take vp thy crosse, follow Christ, the conquest is thine. *Non faciunt beatum vitioſa, & mortifera voluptates: non opulentia libidinum incitatrix: non inanis ambitio: non caduci honores, quibus illaqueatus animus humanus, & corpori mancipatus æterna mortis damnatur: ſed ſola innocentia, ſola iuſtitia, cuius legitima, & digna merces eſt immortalitas.* They are not

Eph. 6. 11.

Lactan. lib. de ira ad dona. c. 24.

not *Holofernes* drunken pleasures that get eternity; not the toyes of *Laia*, *Hellens* lookes, or *Corbies* wantonnesse can win felicity: not *Nabals* wealth, or *Dives* cheere, can procure blessednesse: not the pride of *Lucifer*, *Nabuchadonozers* Babel, *Absolons* subtilty, *Achitophels* policy, *Nimrods* invasion, *Pharaobs* persecution, *Antiochus* cruelty, *Rabsakes* wrastling, *Golias* greatnesse, or *Tertullians* eloquence can perswade true happinesse: But *Iosephs* chastity, *Iobns* austerity, *Nathaniels* purity, *Iobs* constancy, *Davids* simplicity, *Peters* penitency, and *Abrahams* fidelity is the way to immortality. Beliefe in God, righteousnesse of Christ, obedience of man, Gods love, Christs mercy, the Spirits sanctity, Mans thankfulnesse, the charity of Saints, and persevering to the end will bring vs to heaven. The vnrighteous, Idolater, fornicator, adulterous, effeminate, buggerer, theefe, couetous, reuiler, piller, oppressor, vsurer, extortioner, enuier, murderer, drunkard, glutton, witch,

1. Cor. 6. 9. 10. Psal. 15. Gal. 5. 20. 21. 26.

witch, wanton, hatefull, malicious, vaine-glorious, babler, ieſter, filthy, dogges, inchaunters, or whoſo maketh leaſings, ſhall not inherite Paradice. But *Enoch*, *Noe*, *Abraham*, *Iſaac*, *Iacob*, *Moſes*, *Dauid*, *Elias*, *Daniel*, *Prophets*, *Apoſtles*, *Martyrs*, and all that continue in the Couenant, ſhall enioy the crowne. *Sola virtus coronatur: virtus in ſe habet omnia: hæc eſt, quæ facit hominem Deum:* Onely vertue gets the priſe, vertue obtaines the victory, vertue is Gods daughter, Chriſts ſiſter, a conſtant continuer, a faithfull Souldier, vices conquerer, and heauens enioyer. Not ſo, ſaith the vaine-glorious captaine, and worlds-winning Monarch; was not *Moſes* a conquerer? *Ioſua* couragious? *Dauid* a captaine? and did not *Abraham* lead an Army? But the booke of the Law muſt not depart from *Ioſua*, he will exhort his Souldiers to feare the Lord; *Dauid* confeſſed his ſinnes, *Moſes* prayed, and *Abraham* was but duſt and aſhes. *Gedeon*, *Barac*, *Samſon*, *Iephta* by faith ſubdued

Eph. 5. 3. 4. 5
Apoc. 21. 27
Apoc. 22. 15
Eccleſ. 44.
Plaut. Amph.
Ariſt. Eth. 7.
Ioſu. 1. 8.
Ioſu. 24. 15.
Heb. 11. 32. 33. 34.

subdued kingdomes, put to flight the Armies of the Aliants, and obtained the promise. *Apud gentiles militia sacra reputabatur, pro qua gentiles & moderni fecere stupenda.* Indeed the Chaldeans, Assirians, Persians, Parthians, Sythians, Romanes, Carthagenians, Gothes, Vandals, Turkes, had, yea haue warfare in great reuerence and renowne; but their ends are either riches, liberty, or vaine-glory. *Pompey* laid waste twenty two Kings, surnamed *Great*, ouerthrowne by *Cesar*, come to an euill end. *Cesar* that triumphed fiue times, conquerd *England*, was murdered in the Senate: *Cirus*, that wonne a Monarchy, had his head sod in bloud. *M. Scruius* had foure and twenty wounds, lost his hand, and made another of Iron; but *Lelius* the Tribune had an hundred and twenty woundes: *Epaminondas* the Theban, left dead in the field, reuiued by his followers, asked if his enemies had his shield; being answered no (*ante seipsum ferri fecit*) caused it to be borne before him, calling it the

Tho. Aquin. 4. dist. 2. art. 5.

Aug. Ciu. 5. c. 18.

Val. Max. 3. c. 2.

Iustin. 5. de bello extor.

the companion of his glory, and often kissing it, gaue vp the Ghost. *Alexander*, that ouerthrew *Darius*, and brought the world to his subiection, wishing *Homer* liuing (vaine-glory his intent) was conquered by a woman in a cuppe of poyson. *Babylon* shall bee as an hunted Doe, and as a sheepe that no man taketh vp; yea *Babylon*, that glory of kingdomes, and honour of Chaldeans, shall the Lord destroy, as hee did *Sodome* and *Gomorrah*. *Moab* shall weepe, *Hesbon* cry, the Souldiers howle: *Ar* and *Kir* are both destroyed. *Damascus* shall be no more a Citty: *Aroer* shal be foulded for cattell: God will destroy the counsell of *Egipt*. There shall bee no Traffike to *Cattim*, nor house in *Tharsis*: *Tyrus* shall bee forgotten: God, for sinne, will lay waste the earth, but the kingdome of Christ shall bee for euer. Not all that are baptized, shall be saued: but those that after baptisme, defie Sathan, deny sinne, forsake the world, keepe the Commandements, liue well, and

Esay. 23. 14. 19.

Esay. 15 1. 4.

Esay. 17. 2.

Esay. 19. 3.

Esay. 23. 1. 15.

Esay. 24. 1.

Aug. de fid. ad Petrum.

and follow Christ. Yea all Pagans, Iewes, Turkes, Infidels, Heretickes, Scismatickes, that are not Souldiers in our Sauiours Campe, runne fast to hell, but shall not partake the ioyes in heauen. Yet the scholler thinkes to bee crowned for his knowledge; which made the Philosophers take paines vncomparable, and vndergoe labours exceeding *Hercules*; *Fecerunt mira*, wonderfull to thinke. The heathens built Libraries by their Temples, and the Romanes by their Capitoll. In *Athens* were Vniuersities, and the students called Philosophers, in *Persia Magi*, in *India Gymnosophists*; and in *England Druides*. *Ierusalem* had more then 400. schooles, *Samuel* taught at *Rama*, *Elizeus* at *Iericho*, *Iohn* at *Ephesus*, *Marke* at *Alexandria*, and *Paul* at *Rome*. *Charles* erected Vniuersities at *Paris*, *Tolouse*, *Papia*, *Padua* and *Prage*. *Pythagoras* trauelled many countries for knowledge, *Apolonius* compassed ninety Regions, and *Plato* was sold in his trauailes. *Simonides* studied seuenty

Hieron ad Pauli. Lactan. in Prin. de Philos.

Paul. Phagius. Eusebius.

yeares, *Anaxagoras* 72. *Thales* 78. *Solon* fourescore, *Socrates* 84. *Milesius* 97. *Leui* wrot an hundred and forty bookes, and *Pliny* threescore and fifteene. What should I speake of *Hipocrates*, *Galen*, *Plato*, *Aristotle*, *Tullie*? with infinite more. Verily all men desire knowledge; can there bee a better victory? *Cupiditas discendi est optima ratio viuendi*: Desire of learning is the best way of liuing. A man without learning, is as a worke-man without his hands, a painter without his eyes, a traueller without his legs; *Imago mortis, viui hominis sepultura*: the Image of death, *Lazarus* Sepulcher, no true man: *Nemo potest iure dici homo, nisi qui sapiens est*; Onely the wise man is a right man, and the man of vnderstanding is onely wise. But wisedome is two-fold, Diuine and humane; humane, as the knowledge of Philosophers, the wisedome of the flesh: Diuine, as the vnderstanding of the Christian, the wisedome of the Spirit. *Paul* desired to know nothing but Christ: yet the Philoso-

Iuris ff. fidei-mis liberat. Lapud Iulian.

Macrob. Saturn. 2. Seneca.

Lactant. 4.

epimyg.

1 Cor. 2. 2. Rom. 8.

phers

phers were his oppofites. The *Rabbins* were learned, yet put Chriſt vnto his anſweres; *Nichodemus*, a maiſter of Iſrael, knew not the working of the Spirit. If the Iewes put away the word, *Paul* will turne to the *Gentiles*. If *Ieruſalem* knowes not the time of their viſitation, the things of their peace ſhall bee hidden from them: if the peoples heart wax fatte, and they become rebellious, the Lord will ſmite them with madneſſe, deſtroy what hee hath built, ſend a famine, they ſhall dye in their ſinnes; and in the day of iudgement it ſhall bee eaſier for *Sodome* then for them.

Acts 17. Iohn. 3.

Acts 13. Luke 19.

Math. 13. Eſay 30.

Deut. 28. Ier. 45. Amos 8. Iohn. 8. Luke 10.

O then labour for the eye of knowledge to ſee, but Chriſtian knowledge to follow thy Sauiour. Let *Licinius*, *Caligula*, *Caracalla*, *Domitianus*, Papiſts, be enemies to thy vnderſtanding, *Iulian* forbid Chriſtians to goe to ſchoole, and *Antiochus* prohibite the keeping of the Bible, *Ananias* will come to *Paul*, *Paul* teach *Lidia*, *Philip* inſtruct the Eunuch, and

1. Mach. 1. Acts 9. Acts 16. Acts 8. Acts 4. Iam. 1.

the Apostles preach the Gospell, let the Councell forbid the contrary. Be diligent to heare, God will open thy eares: pray with *Dauid*, and he will open thine eyes: his Spirit shall reueale what is prepared for thee; *No man can say that Iesus is the Lord, but by the holy Ghost. Non verbis hominis fit, vt intelligatur verbum Dei: facit Deus vt intelligatis*: *Paul* may plant, *Apollo* water, *Austen* heare *Ambrose*, but the Spirit instructeth the minde, and conuerts the person.

Psal. 119.

1 Cor. 2.10.

1 Cor. 12. 3.

Aug. Serm. 3. de verb. Dom.

Learning is needfull, but as *Agar* to *Sarah*; the plow shares vp the ground, but requires helpe; the Spirit teacheth man, yet scornes not Arts, no more then the Carpenter the wimbles helpe. Learning is necessary to perswade and conuince, seasoned by the Spirit. If an Iron key can open the doore, which a golden cannot, is not the iron to bee preferred before the golden in the vse of opening, seeing there is nothing required of it but to open? The Schoole-men speaking barbarously, said

Aug. Ciu. 16. c. 2.

Lactant. inst. 3. c. 1.

ſaid, It was not meet for the maieſty of Diuinity to bee bound and kept within the lawes of Grammer. It is as vnfit for a Queene to bee without a maid, as Religion to bee voyd of Learning: the enemies of the one are not friends vnto the other. Bleſſed are the founders of Schooles, and maintainers of Pulpits; they build vp Gods houſe, and giue incouragement to poſterities. The enemies muſt be kept out, Religion is a Bulwarke: the ſhip muſt be guided, Religion is the Load-ſtarre. *Abea, quæ erga Deum, pietate eſt, reipublicæ veſtræ ſtatus pendet*: Yea piety is the ſafety of the countrey, zeale and knowledge muſt go together, the blinde may fall into the ditch; vnderſtanding is the eye, and the ſhip ſuffer ſhip-wracke without a Pilot, ſcience is the guide. *Elias* was zealous, but he was a Teacher; and *Paul* was zealous, but full of learning. Make much of knowledge, leſt faith be fruſtrate; and welcome learning, leſt good things decay. Of learning, but *Pauls* learning,

Eraſ. Encom. Moriæ.

Cyril. Ep ad Theodoſ. & Valentin.

Origen. lib. 3. in Rom. 10.

the knowledge of Christ, the Sauiour of the soule: If hee goe forwards, and thou follow, heauen is thine; this is the victory. Not so so (saith the worldling) riches are the chiefest blessing, and the most rich are the most wise. *Irus* cannot build an Hospitall, *Lazarus* cannot erect a Monastery, nor the poore giue almes of mercy; and for want many haue perished. Yet true happinesse is permanent, and of all men desired, and giues content; But Christ chose pouerty, and loued *Lazarus* aboue *Dines*: few haue riches, and they that haue them are not satisfied.

Prou. 27.

Lactant. lib. 4 C. 11. de falsa relig.

Arist. Eth. 1. 5.

Virg. Epigram. 7. de ludo.

Sallust in Catilin

χρυσίον βίαιον κτῆσις, Riches are got by oppression, lost by violence, and are but adiuvants to a better blessednesse. There bee two sorts that doe thinke it the best obtained victory to get a multitude of riches: the couetous, and the gamester, *Sperne lucrum, vexat mentes, vesana libido*; and yet vnto both they are but vanity and vexation of minde. Couetousnesse

touſneſſe firſt deſired wealth, then worlds; firſt Riches, and then Kingdomes. *Salluſt. Inaurib.*

The deſire of money is different from the ſtudy of wiſedome: *Semper infinita, ſemper inſatiabilis*, alwayes inſatiable, neuer at an end. Euen this was the cauſe of the *Romanes* miſery after the *Carthagenians* ouerthrow; God grant it be not the cauſe of *Englands* calamity. *Iuuenal. Satyr. 6.*

Prima peregrinos obſcena pecunia mores
intulit—— *Virgil. Aeneid. 3.*

Money firſt corrupted manners, and brought pride, glutony, and wantonneſſe to triumph in wickedneſſe.

Vendidit hic auro patriam dominumq; potentem
Impoſuit, fixit leges pretio, atq; refixit.

Money procureth treaſon, maketh Traitors ſell their Countrey, Iudges take bribes, Lawyers peruert the Law, Chapmen vſe deceit, Children ſue their Mothers, & what not? *Horace* preſcribes them a potion, *Helleborus* is too weake, the

1. Tim. 6. diſeaſe is grounded, a diſeaſe infectious, the root of euill, gameſters haue got it.

Iuuenal. ſa. 6. *Luſuri nummos, animos quoque ponere debent.*

There bee many faults in players, among the reſt, Couetouſneſſe and Anger; yet deſire of gaine the ſole originall: Hee will ſweare, lye, cog, ſteale, ſtabbe, curſe, banne, himſelfe, the Dice, the Diuell, yea God is not excepted. O hee is a Fury! I, the father of Furies, very *Acheron, à, ἀχέων.* without mirth, ioy, or melody: *Nox à nocendo,* ſad with anger, darkened with reuenge, voyd of reaſon, deſirous to hurt, a Demoniacke, poſſeſſed with the Diuell, raging, gnaſhing with his teeth, foaming at the mouth, a madde dogge biting, and a fiery Serpent ſtinging. It is his owne caſting, yet hee curſes the Dice, how can hee ſpare God, by whom hee moues? If God will not giue each gameſter the Widdow of *Sarepta* Cruſe, *Fortunatus* Cap, binde himſelfe to impoſſibilities, and that both

Mark. 9. Numb. 21.

both winne, both loose, and both at once; God can no more please them, then they please God. *Nemo placet Deo, nisi sibi placeat Deus*: No man can please God, except God may please himselfe: they haue no Word to direct them, no Commandement to assure them, no Calling to warrant them: God cannot please either, if hee doe not displease the other. Hee is vnmercifull would haue all, leaue nothing to his fellow, a deuourer of his owne, a deceiuer of others, a forswearer, a looser of his time, and yet hee shall answere for euery moment. *August.*

Ambrose neuer went to meate without reading, nor at any time went to rest, but one read by him: Prayer was still at Readings elbow, and Reading alwayes at Prayers hand. *Quid nos ventris animalia, tale vnquam fecimus: quos si vel secunda hora inuenerit legentes, oscitamus.* Is this our vse? No, no, rather imitate the Belly-gods, delighting more in playing then praying, in sleepe *Hieron. Ep. ad Marcell.*

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sleepe then labour, in eating then reading, in wantonnesse then watchfulnesse, and in the Chamber then in the Church.

Beda Imag. mund. lib. 1. c. 5. *Socrates* did euery euening set himselfe vpon the ballance, and dicussed, as it were before a Iudge, what good, what badde thing hee had that day done, worthy commendation, or dispraise: Thus alwayes fighting vnder the Banner of Vertue, kept himselfe safe from the Army of Vice. A good example for all true Christians against the day of Accounts: *Id agamus, vt omne tempus nostrum sit, quod esse non poterit, nisi nos esse ceperimus.* Senec. Ep. 72.

Oh let vs redeeme the time, and make that which is to come, to bee all our owne: Let vs labour to bee our selues, and the time to come will bee our owne. Let not sleepe eate vp the morning, and the belly the day; keepe lying from thy lippes, and euill-speaking from thy tongue; Lust from thy eyes, and Couetousnesse from thy heart; Pride from thy

thy ſoule, and Filthineſſe from thy body, and then thou ſhalt get ſuch a victory, which the world cannot winne.

What then ſhall riches obtaine? Can the bird flye aloft, whoſe wings are limed? the Corne growe vp, where the Thornes doe choake it? Then ſhall they bee bleſſed, that ioyne houſe to houſe, are at eaſe in Syon, and are caſt away by the wages of *Balaam*, whoſe harueſt ſhall bee ſorrow and griefe, like the waters of *Samaria*, that muſt bee drunke againe; or ſalt waters, that procure more thirſt after they are drunke.

Auguſt.

Math. 13. Eſay 5.8. Amos.6. 1. Iude.

Math. 4.13.

Math. 19.

Happy it may bee in making men great, too great for Heauen; happy in making men fauoured of *Venus*, too ſoone for ſome, that either deſerue *Guayacum*, hatch Cuckooes Egges, haue Children before time, as *Auguſtus* had *Nero* by *Liuia*, within three moneths, καὶ τρίμηνα πατρίδια, Happy are three-moneths children, ſaith the Prouerbe:

Sueton. in vit. Claud. Caſa.

uerbe: Indeede they are sooner out of hand, or else bring them and their houses to decay, and beggery. Happy they may bee, but to make men proud, buy Knight-hoods, play *Simon Magus*, affect Gouernment, desire Offices, erect an ἀνωχίαν. yea a popularity, worse then tyranny, impouerishing the land, stirring vp sedition, as they did to *Caria*, whom the multitude of Magistrates brought to confusion. πολλοὶ ἐγκρατεῖς σωτηρίαν ἀπώλεσαν. Few Gouernours, but good, one King, but gracious; was *Homers* councell to quell *Thersites* and seditions.

Luke 12. ἵνα ἀγαθὸν πολυκοιρανίη εἷς κοίρανος ἔστω.

They may bee happy, but for the rich mans folly, and *Dines* gluttony, to make great Feasts for the full, and let the empty starue; to keepe a man fat, an horse faire, and a dogge wanton, not a scrappe for the poore; like an Oke that beares store of mast, but to feede Swine, and when they are all filled, who

is

is the happiest? yea peraduenture the man hath a stomacke, the Mr. none. ὅρᾳς τοὺς τρόπους τῶν ἀνθρώπων ξυλίνους, When the woods are cut downe, many will purchase Trees; and if fortune doe change, the man will cry, a new maister, a new.

Happy they may be, but to insult ouer *Lazarus*, abuse Christs Images, to sell the needy for bread, the poore for old shooes, and worke their owne damnations. πένητι γλῶττα, πλοῦτος εἰσι χεῖρες, poore Men may haue Tongues, but rich men will haue Milles; if their tongues be forward, the milles are ready, and crying must be their ease. The tree is knowne by the fruit, and riches happinesse by the rich mans goodnesse: the field is oft without fruit, and the rich many times without mercy. A good season, and good manuring make a fruitfull field; good education and vertue make a rich man blessed. *Recte educari nonnullam habet doctrinam honesti.* Indeed rich mens Children haue better meanes then poore mens to

Math. 25.

Euripides in Hecuba.

Hyden.

to be learned: But, *litteræ mar ſupium non ſequuntur, Craſos licet ſpires & Darios*, but learning is not at wealthes commande; were they *Craſus*, *Craſſus*, and *Darius* for their riches, they may remaine like *Bauius*, *Midas*, and *Meuius* for their learning. *Ariſtotle* was rich, and a mighty ſcholler, but exceeding ſtudious: as for riches they are deceitfull, an Eagle, a quicke-ſand, a runnagate, thorny cares, faiths choker, *Charibdis*, *Silla*, *Idolatrie*, and the couetous haue no inheritance in the kingdome of God or Chriſt. *Aliena, nobis auri argentiq́ ſunt põdera, noſtra poſſeſſio ſpiritualis eſt*, Chriſts kingdom is not of this world the Chriſtians happineſſe is not gold and ſiluer. Riches are good things, but Chriſt is the chiefeſt good; hee is the precious *Margarite*, body and ſoule are not valluable to his price; hee is the treaſure of wiſedome, all that we haue is too little for the purchaſe; he is that heauenly *Manna*, he that eates thereof, ſhall not hunger; the well of life, he that drinkes there-

Prou. 23.

Hieron. Ep. ad Euſtoch. & Ep. ad Ruſt. mon. Col. 3. Eph 3.

of

of shall not thirst, and the garment of righteousnesse, he that puts him on, shall want no clothing. Whosoeuer hath him, hath all things, and he that wants him, hath nothing: to get him is to loose our selues; and to loose our selues for him, is to winne the crowne: the greatest victory is to vanquish vice, the greatest conquest is to subdue affections, and the greatest maistery is to tame our selues. Many can command cities, as Kings: others win the world, as *Alexander*, but few haue power of themselues, as should the Christians. *Multi habuerunt potestates vrbium, pauci vero sui.* The wise is better then the mighty, and hee that ruleth his owne minde, then he that winneth a Citie. Liberty is more worth then slauery; but the greatest slaue is the subiect of his own affection. It is beter to be a bird in the wood, then a King in a caue. The wolfe had rather enioy his owne leanesse with liberty, then the dogs fatnesse with seruitude; greater bondage cannot be, then to be seruant vnto

Pro. 16. 32.

Æsop. Fab.

Gen. 49. 4. Gen. 36. Iudg. 4. Iohn 8.

vnto sin. Man by sin lost his dignity, as *Ruben* his birth-right, as *Esau*; his strength, as *Samson*; his wisedome, as *Salomon*: he that committeth sinne is the seruant thereof. As a Concubine is maister of a man, so is sin commander of the sinner: we hold the house vnlucky where the Hen doth crow, and he no free-man where his woman is maister. Where women are *Patrocinus* did wish his paradice: man vnder sin is as a Bull vnder his leader, as the Bull is led by the hornes whither his commanders will, so is man drawne by sin whither Sathan please.

Eccle. 6, 5

The couetous man wil eate oats, and sell wheate; hee hath gotten riches, and hath do power to vse them. *Diogenes* seeing *Alexander* stand between him and the Sunne, bad him not take away that which he could not giue. When *Alexander* had satisfied his demand, he said; I do not this because my power is greater then thine, *quæ variatur per tria tempora*, which is variable according to the time past, present, and to come, of the first and

Entrop. histor.

last

last thou art no Lord, and of the present thou art a seruant, subiect to pride, anger, gluttony, so many vices, so many maisters: *Qui seipsum vincit, alium non superabit*, the true victory is to ouercome thy eyes, thy eares, thy tongue, thy lust, thy sin, thy selfe. A man subiect to his affections is a beast; but he that can rule them, is a man: as the fashioning to a house, so is reason to a man, the thing cannot abide when the forme is absent, neither is a man any longer a man, then while reason is present. Many beasts exceed Man in many things, as the Dogge in smelling, the Hart in hearing, the Ape in tasting, Man onely passeth them in speech and reason; take heate from the fire, light from the Sunne, vnderstanding from man, and he is like the beasts that perish. *Homo non viuens, secundum ratione assimulatur iis bestijs per imitationem.* *Dalila* deceiues *Samson*, and the *Philistines* pull out his eyes; *Dalila* is the flesh, *Samson* reason, the *Philistines* binde him when reason yeeldes to

Aust.

Psal. 49. 20.

Beatus 4. Prof. 3.

Nos a[illegible] audi[illegible] Lin[illegible] Si[illegible]

L sensua-

Dulbus odorasu, nob vinc il a

sensuality, and pull out his eies when sinne perswades him to iniquity. Wisedome is the glory of a man, folly is his shame; yet no foole to the sinner. *Plura bona paucioribus antetponenda*: Many good things are to bee preferred before few, and the better before the worse. A woman to bee married hath a three-fold good, riches, beauty and vertue: which is to be choosed? saith the worldling, Riches: saith the letcher, her beauty; but the wise man wil choose her vertue. In a banquet there be two sorts of meates, dainty, and wholsome; the glutton will take the dainty, but the man of vnderstanding will select the wholesome; yet the sinner leaueth good, and chooseth euill, neglects the sweet, & regards the sowre; abandons light, and walkes in darkenesse; neglects saluation, and gets destruction: for a momentary vanity, to forgoe eternall stability: can there be greater folly? A certaine *Roman* bequeathed an hundred crowns to the greatest foole: the executors inquiring

Arist. Eth.

Plutarch.

inquiring in the Citty, found a Noble man, that refusing the honours of the Senate, became an Hoggard, and the most people iudged him the most foole, the most are not the wisest. *Absolon* had more followers then *David*, and vaineglorious Preachers then well-meaning Ministers; but the most are not the best. *Miser a vulgaris, & cæca gens, quæ constuit spem in talibus rebus hic, quas fugax tempus tam repente aufert.* Ignorant, idle, blinde, senceleſſe people, here to set their hearts vpon things transitory, whose soules this night may passe to infelicity; *sordidi, nudi, fragiles*: base, naked, fraile, impotent, vnstable, without iudgement, counsell, sicke, miserable, mortall. *Valerius* at foureſcore yeares of age commended for his victory, answered: *Scitote cives*, let me giue you to vnderstand, Citty and Countrey, there is no victory to the vanquishing of a mans affections, nor any triumph to the conquest of himselfe. *Plato* being demanded who was weakest, who was strongest, answered;

Petrarch. in triumpho duitiæ, 6.

swered; Hee was the weakest could not keepe his secrets, & he the strongest can tame his passions. There is no place so permanent, but time can ruinate; nor Fort so fortified, but warres and weapons can debilitate. But to tame lust, bridle anger, subdue affections, forsake selfe-loue, & deny himselfe (*Hercules nec fecit vnquam, nec potuit*) is a worke surpassing *Theseus, Perithous, Hercules*, the worthies, not common to humanity, but a worke of Deity, *Maximainter omnes virtutes*, the greatest vertue is selfe-denial, obtained by obedience, proceeding from a noble subiect. A good seruant seekes not his own cõmodity, but his maisters profite. Let God be the end of our labors, & begining of our works: we please God best when we please our selues least. *Amor proprius pestis perniciosissima*: selfe-loue is a feuer-pestilent; many cõtemne the world, but few forsake themselues. *Lots* wife came out of *Sodome*, but continued in herselfe: to affect the Creature is to neglect the Creator:

LaBan. 1.

Aquin. 2. 2. q. 104. ar. 3.

Stella de contemptu mund.

Creator: worldly loue is ſelfe-content, partiall mortification is no perfect conſolation. Some are deuoute in ſhew, but not in truth; earneſt in prayer, but not continuers: praiſers of God, but pleaſe themſelues. *Ananias* ſold all, but parted ſtakes with God; hee loued in part, but was puniſhed in whole; God will haue all, or none. Chriſt ſought not himſelfe, but vs: we ſeeke our ſelues, not him: he came not for his owne profite, but for our benefite. A true wife loues her husband onely, and the right Chriſtian none but Chriſt: he is thy husband, thou art his ſpouſe: he left heauen for thee, that thou ſhouldeſt leaue earth for him: hee laid downe his ſoule for thee, that thou ſhouldſt deny thy ſelfe for him. *Exuenda bona propria, cum induenda Chriſtiana.* *Adams* ragges muſt bee caſt off, and Chriſts garments put vpon vs: Old *Æſon* muſt haue a new mowld: the Snake muſt caſt her skinne, the Eagle muſt change her bill, and *Nichodemus* bee borne againe: if they Acts 4.

will be yong, and we bee Christians, wee must vnlearne what the Diuell taught, then heare what Christ will teach, forget what our selues haue got, and keepe what Chiist commands: deny our selues, and follow him; deny our thoughts if we thinke of any thing but Christ: deny our knowledge, if it bee not of our Sauiour crucified; deny our wisedome, if it bee not of the Spirit; and deny our sence if it sauour not of Christ. *Peter* that forsooke all for Christ, but not himselfe, was but a Sathan. To know God and thy selfe is the way to forsake thy selfe, & follow Christ, God thy maker, redeemer, sanctifier: thy selfe, sinfull, lost, nothing. Christ teacheth thee humility, humility is the key of knowledge, this key opens the doore to Christianity. Christ shewed his humility in three things: In taking on him a seruants forme, In being subiect to the Law, and vndergoing the punishment of the Crosse, and bids vs learne of him. He a seruant that was a Lord, subiect vnto

Math. 16. Math. 19.

Pron. 20.

Phil 2. Math. 11.

vnto Law that was aboue the Law and died on the Crosse that gaue life to all: we will be Lords, yet Sathans slaues, breake Gods law, but obey the Diuell; mocke at the Crosse, yet dye in sinne. But the humble are blessed: Humility is, *Melvirtutum, verum glutem, radix, stabile fundamentum*, the sweetest of vertues, their sowder, root, and firme foundation: the lowest step of *Iacobs* ladder, and yet the highest we can climbe: hee that will goe to heauen must begin in humility, go forward in mercy, & conclude in righteousnesse. *Abraham* did confesse his dust, *Iacob* bowed himselfe to *Esau*, *Moses* said, *What am I to go to Pharaoh? Gedeon* will not reigne, *Dauid* confessed his sinnes, *Ahab* puts on sackloth, *Hezechias* submitteth himselfe, the Iewes fast, weepe, and mourne, *Ieremy* confesseth his youth, *Nebuchadnezzar* acknowledgeth the abasement of the proud, the *Magi* fall downe and worship, *Mary* was lowly, *Iohn Baptist* confesseth his vnworthinesse, the *Publican* dares not

Math. 5. Bernard. Basil. Mich. 6. 8. Gen. 18. Gen. 33. Exod. 3. 11. Iudg. 8. 23 2. Sam. 24. 1. King. 21. 2. Chro. 32. 26. Ester 3. Ier. 2. 6. Dan. 4. Math. 2. Luke 1. Luke 18.

Luke 7. Iohn. 21. Iob. 5. 11. Pſal. 18.

Prou. 11. 2 Eſay 66. 2. Eſay 57. 15

Amos 1.

Rom. 12. 16. 1. Pet. 3. 4. 1. Pet. 5. 5. *Bern. in ſtor. 6. c. 2.*

looke vp, *Peter* weepes, *Magdalen* waſheth: For God ſetteth vp the low degree, and ſaueth thoſe that are in heauineſſe, hee brings downe the proud: where is pride, there is ſhame, where is lowlineſſe, there is wiſedome, God regardeth the lowly, and will dwell with an humble Spirit. *Amos* of a ſheepheard was made a Prophet; Fiſhermen are made Apoſtles, and *Saul* from keeping Aſſes was annoynted King. Be not high minded, but of a meeke and quyet ſpirit: for God reſiſteth the proud, and giueth grace to the humble. *De ignoratia tui venit in te ſuperbia*: Of ſelfe-ignorance commeth pride; pride the beginning of the Diuels miſery, and ſelfe-ignorance the original of mans infelicity. Preferre thy ſelfe before none, nor compare thy ſelfe to any, but thinke thy ſelfe worſt of all: the knowledge that humbleth is the beſt. Then know thou art the daughter of ſin, and the nurſt child of iniquity, burdned with a body mortall, intricated with cares terreſtriall, infected with deſires carnall,

Epiſtola monitoria. pag. 329.

nall, blinded with passions, subiected to affections, infirmed by the flesh, infolded in errours, exposed to dangers, terrified with terrors, difficult in ambiguities, obnoxious to suspition, in danger of necessity, prone to euery euill, and slacke to any good: all this art thou. *Cognitio sui oritur, ex cognitione Dei*: wouldst thou know thy selfe beter, learne to know God, Gods knowledge breedes a selfe-contempt, there is no comparison betweene a thing finite, and an infinite, God and man. He that contemplates the Creators beauty, hath no delight in the Creatures fauour: the sunne of pride is obscured by the day of glory: Christ is risen, vanity is detected. He was not borne in Palaces, not laid in beds of Iuory, his pillow was not downe, nor the hangings of Tissue; his Table was not precious, nor his seruice in gold: But his bed was the earth, his pillow a clot, his table the ground, and his house the heauens. *Cum miserum quenquam videris, scias eum esse hominem, eum vero gloriosum,*

Macrob. Som. Scip. lib. 1.

Greg. Mor. 5. c. 28.

Senec. de Herc.

glorioſum, ſcias eum nondum eſſe Herculem: Doeſt thou ſee a creature miſerable? thats a man. Doeſt thou behold a man rich and gorgeous? thats no God. He is no man that is ignorant of himſelfe, hee is ignorant of himſelfe that knowes not his miſery; and hee knowes not his miſery that hath not learned humility. *Quanto quis humilior, tanto Chriſto ſimilior*: Humility is Chriſts Phyſnomy, and the moſt humble man doth moſt reſemble Chriſt his Lord: the ſeruant the more like his maiſter, the more welcome to his ſeruice; the more welcome the more pleaſing, euery
Math. 11. one loues his like, wrought by Chriſt his information, and the Spirits reformation, helped by recognition of corporall vility, and conſideration of ſpirituall infirmity; ſhewed by conformation to inferiority, ſubiection to ſuperiority, thinking himſelfe worthy to bee the loweſt: and nouriſhed by thinking baſeſt of himſelfe, deſiring to contemne himſelfe, depreſſing all excellency in himſelfe, and

and daily repenting for himselfe. A vertue accompanied with wisdome, discretion, truth, verity, gentlenesse, charity, innocency, rectitude of intention, obedience. Like the stone *Alectoria*, that put vnder the tongue, quencheth the thirst: the *Amarist*, that will not suffer him that hath it to bee destitute of moisture, or the vallies, that taking the raine, doe spring out plenty: so this receiuing Gods graces, doth bring forth goodnesse proceeding from a knowledge of himselfe, to contrition, from contrition to confession, from confession to a voluntary perswasion of soules infection: from a voluntary perswasion of making himselfe a sinner, to contemne and deny himselfe: haue no commerce or society with the impediments or hinderers from Christianity and piety, no not with thy flesh, thy body, thy soule, thy selfe. The childe must do his fathers pleasure, and the seruant his maisters command: wee pray, *Thy will be done*, Christ came to do his Fathers

Ecc'es 10. Prou 29. Ier. 10. Eph. 4. Iude 8. Math. 18. Iam. 4. 1. Pet 5.

Albertus Euax. in Lapidario.

Anselm. de similitud. 23.

Luk. 14. Math. 10.

Math. 6. Iohn 5.

thers will, and the Christian must do the will of Christ. Christs will is not performed so long as sinnes are practised; Gods loue is not entertained vntill selfe-loue be abandoned, neither can Christs faith bee welcome while our selues are respected. O pray then for grace, the spirit will ayde thee: there is no good present where God is absent: meditate on thy calling; the seruant that thinkes not of his maister, forgets his will: study mortification, and practise thy profession: deny thy selfe, and bee truly humbled, this is Christianity. *Mary* was a Christian; for shee beleeued in her Sauiour, but full of humility, yea nihilitie, yet the Mother of Christ: For the Lord beholdeth the lowly, though himselfe bee on high: not that their *Quies*, their resting place, is earth; for their assured Hauen is Heauen. The fire will ascend, and the oyle swimme aloft: the water descend, and the stone fall vnto the ground. Pride (with *Lucifer*) shall bee cast into hell, when Humility

Luk 1.47, 48. *Theoph. Faber.*

Psal.138.6.

Luke 10.

Gen.5.

Humility (with *Enoch*) ſhall be taken to heauen. High mounting *Icarus* falles into the ſea, when low-flying *Dedalus* eſcapes the danger. Proud *Haman* was exalted to the gallowes, but humbled *Mardoche* weares the roabes. Soares-ſcraping *Iob* was reſtored to health: but proud-ſpeaking *Herod* was deuoured with Lice. *Nebuchadnezzar* from his Throne caſt among Beaſts, *Dauid* from the Cattell exalted to the Crowne: Not that Humility doth merite Grace, or the virgins lowlineſſe deſerue deſpection, no not in Popes and Cardinals, which will be called *Humiles* and *Seruants*: For as there is Humility, the daughter of Piety, ſo there is Humility, the ſiſter of Hypocriſie. There is an humility for glories ſake, as in *Abſolon* and the Polititian: and there is humility for vertues ſake, as in the virgin and true Chriſtian. *Humilitas non conditionem, ſed animum mutat*, Humility changes not the man, but the minde, not the place but the perſon. Chriſt would

Ouid. Metam.

Eſter 6.

Iob. 1.

Acts 12.

Dan 2.

1 Sam. 16. Gods looking on.

Eccle. 20. 11

2. Sam. 15. 5.

Muſcul. in Math. 18.

would wash his Disciples feet, yet be their Master. *Lord* (saith *Dauid*) *my heart is not hawty, neither are mine eyes lifted vp.* *Cor & oculi, fons & riuuli,* the principall, the Instrument, the soule, the sences. *Nazianzen* would not beleeue the tongue that bragged of humility, for that can lye: Yea, *frons, vultus, oculi sepe mentiuntur: oratio autem.* The worst wine hath often the faireſt bush, the worst Inne the biggest signe, the worst gold the lowdest sownd, the worst cloath, the faireſt glosse, the worst vice vertues name, and the worst pride humilities shew. *Turpiora sunt vitia, cum virtutum specie celantur: deformior est superbia, que latet sub signis humilitatis.* *Constantine*, renowned through the world, a certaine man desired for to see him: vpon whom when he had looked well, he cryed out, saying; *I thought that Constantine had beene some greater thing, but now I see he is nothing but a Man.* To whom *Constantine* answered with thankes, saying; *Tu solus es qui in me oculos apertos habuisti,*

Iohn. 13. Psa. 131. 1.

Hieron. ad Celant.

Greg. dialo. 1. 15.

buisti, Thou art he alone, that hast looked on me with thy eyes well opened. *Recole primordia, attende media, memorare novissima: hæc pudore adducunt, illa dolorem ingerunt, ista metum incutiunt*: Would wee remember our beginning, liuing, ending, then should wee haue cause to shame, grieue, feare; to deny our selues, and abandon pride. Pride externall, internall: the first will bee Lord of all, like the Sunne among the starres; and the second thinke amisse of all, as the *Pharises* of the *Publicans*. If *Amasia* triumph ouer *Edom*, he will chaleng *Ioas*, his heart hath made him proud. If *Nebuchadnezzar* subdue *Alexander*, all kingdomes must be subiect vnto him, his heart is lifted vp. If the *Libertine* bee pure in his owne conceit, all others shall be Epicures, though himselfe not cleansed from his wickednesse, his pleasing himselfe breedes contempt of others; contempt, rash iudgement; rash iudgement lying, slandering, euil speaking: poore man cumbred

Bernard.

2. Reg. 14.

Iudith. 1, 7. & 2 6. *Calum.*

Prou. 30, 13.

Mascul. in Matth. 7.

Math. 7. 5. Math. 19. Hugo de vita Claustral. Prou. 13. Aug. serm. 87. vol. 5. Exod 5. Numb 16. Iud. 9. 1. King. 15. Iud. 1. Esay 16. 1. Mach 1. Dan. 5. 1. Mach. 7. 2. Mach. 8. Acts 12. Esay. 3. 16. 17. Esay 14 15. Esay 16. 6. 7

cumbred with a beame, can espy a mote; wofull hypocrisie! O pride blasphemes the Creator, and doth scandalize the Creature! *Solus vult videri melior, & solus est omnibus peior*: He alone must be best, that is as bad as any: a begetter of strife, inciter to brawles, multiplier of contentions, a dis-ioyner of vnity, and a weakner of verity. *Vbi mentē possederit, erigēdo deiicit, inflāmando euacuat, descendēdo discipat, & domū destruit quam inhabitat*, where pride gets possessiō, it deiects by erecting, euacuates by inflaming, discipates by descēding, & destroyes by inhabiting, as *Pharaoh, Dathan, Abimelech, Saul, Ieroboam, Haman, Moab, Balthasar, Antiochus, Alchimus, Nicanor, Herod*; yea the heads of *Sions* proud daughters shall be shauen, and their filthinesse discouered: proud *Babylon* shall bee brought down to hell, to the sides of the lake. *Moab* is very proud, presumptuous, arrogant, full of indignation, vaine are his lyes, and shall make lamentation for the *Moabites*. God hath destroyed

ſtroyed the name of the proud: pride is hateful before God and man, pride was not made for man; pride put vs out of paradice, and brought *Ieſabel* to confuſion, *Nebuchadnezzar* is but duſt, *Alexander* aſhes: wherof ſhould we be proud? Certaine Philoſophers wiſhly beholding the Tombe of *Alexander*, ſaid one; *Heu! heri fecit, ex auro theſaurum, hodie aurum ex eo facit theſaurum*: Alas! yeſterday hee did treaſure vp gold, and to day gold doth treaſure vp him. Another ſaid; *Yeſterday the world did not ſuffice him, to day ten cubits are too much.* A third ſaid; *Yeſterday hee did command others, to day others command him.* A fourth ſaid; *Yeſterday he deliuered many from the graue, to day hee cannot free himſelfe from death.* A fifth ſaid; *Yeſterday he led an Army, to day an Army conducts him.* A ſixth ſaid; *Yeſterday hee did ouerpreſſe the earth, to day the earth ſuppreſſeth him.* A ſeauenth ſaid; *Yeſterday hee made many ſtand in awe, to day not many repute of him.* The eighth ſaid; *Yeſterday hee was an enemy to*

Alphonſus.

his enemies, and a friend vnto his friends, to day hee is equall, yea all alike to all. Then if Monarches bee so momentany, why should mortals bee so proud? A vice so opposite to true humility and magnanimity: Pride the daughter of Vaine-glory: the one delights in her owne excellency, the other in preferring of herselfe, both enemies to selfe-deniall. The one hath an estimation of his owne worthinesse without compare, the other by way of comparison vnto others: himselfe all-sufficient, others in-sufficient: The one hath a good conceit of himselfe, hee desires the world should know his worth; hee seekes the applause of people, and loues the praise of men. A vice that spares no mans person, insinuates into euery worke, *Etiam bonis operibus insidiatur*, Finds man in euery place: tempted Christ in the wilderneſſe. It is like an Onion, hauing skin vnder skin, and prouoketh teares: like a blasting winde, that destroyes the fruit, a Thiefe in the way;

Aureol in 2. dist. 21. q. 2.

Augustine.

Math. 4.

way, that takes our treasure, and a rocke in the sea, that drownes the ship; this our goods, that our goodnesse. O rather let vs feare all our workes with blessed *Iob*, let God bee the end of our actions, his is the glory; let not thy left hand know what thy right hand doth, Christ doth forbid it: pray vnto God, the approuer of our hearts, the sinne is dangerous, it makes ship-wracke of our vertues, we haue our reward. The other loues himselfe inordinate: respects his owne good inordinate, but is negligent of God and his neighbour intollerate. *Superbire est supra regulam ire*: The proud man is irregular, pride keeps no rule, the rule tels him all good things are of God, hee will not remember it: the rule tels him, he is not sufficient to will any good, he will not beleeue it: the rule tels him, all that he hath is from God, he cannot thinke it: the rule tels him, he must loue his neighbour as himselfe, hee will not doe it. It was the sinne of *Saul*, the transgression of the

Iob. 9. Luke 17. Math. 6. Thes 2.

Iames 1.

2 Cor. 3. 5.

Acts 17.

Math 22. Luk 10. 1 King. 16. 23. 24.

Rule, worse then the sinne of witchcraft, pride began all destruction. Some are proud of their wealth, friends, honours, dignities: others of their beauty, knowledge, vertue, fortitude; and some of faith, hope, and charity; yet what hast thou that thou hast not receiued? The grasse growes not, the birds light not, our haires fal not, but all by God: and he that beleeues not, whatsoeuer he hath is frō the grace of our Sauiour, is not farre from perdition. Thou wilt say thou beleeuest, then do what thou sayest; be afraid of his threatnings, allured by his promises, obedient to his precepts, rest in his councels, and bee thankefull for his blessings. *Non est dignus dandis, qui non agit gratias de datis:* Thy tongue, thy speech, thy singing, thy sences, thy apparrell, thy dyet, thy banquets, thy attendance, thy Coaches, thy horses, thy gesture discouer thy pride. Pride abhominable to God, odious to Saints, hatefull to Angels, scandalous to men, and hurtfull to thy selfe.

Tob. 4. 14.

Aquin. de malo superb. 9. 3.

Greg. mor. 2 1 Cor 4. 7. Math. 6.

Aug. sent. Prosp.

Bernard.

Gregory.

Iob

Iob will not ſwell, *Abraham* confeſſe his making, and *Moſes* his infirmities: the Saints will be humble. *Dauids* afflictions were good for him, *Manaſſes* troubles wrought his conuerſion: make thou thy Croſſes inſtruments of humiliation. If thou looke into thy ſelfe, thy humiliation is within thee, thy heart wicked aboue all things, and thy beſt workes but as a ſtained clout: thy beginning was the mould of the earth, and thy ending ſhall be duſt. *Odo* Biſhop of *Paris*, would place the moſt poore and baſe oppoſite vnto him at his table: and being asked the reaſon, anſwered that hee learned it of a noble Souldier. *Iob* will viſite his owne ſhape, and *Eſau* not hide himſelfe from his owne fleſh. Thy ſinnes are odious vnto God, and the ſinner is not worthy of his meate: *Non eſt dignus pane, quo veſcitur*: His ſoule ſubiect to hell, body to the wormes, workes to the Diuell, eyes to continuall weeping, and his teeth to perpetuall gnaſhing. O learne be-

Iob. 15.
Gen. 18.
Exod. 4.
2. Chro. vlt.
Mich 6.
Mich. 7.
Eſay 64.
Iob. 10. 9.
Iob. 5.
Eſay 56. 7.
Auguſtine.

times the lesson of thy Sauiour, *Deny thy selfe, take vp thy Crosse, and follow him.* Hee the Captaine, thy leader, and our faiths finisher, indured the Crosse, despised the shame, and sits at the right hand of the Throne of God: he bare the Crosse, and the Crosse did beare him, and on the Crosse our curse, loading himselfe with our sinnes, vnloading vs of our iniquities: we are sinners, therefore accursed; but hee redeemed vs from the curse, beeing made a curse for vs. They that looked on the brasen Serpent were healed, and they that beleeue in Christ shal be cured. Then *sursum corda*, lift vp your hearts vnto his Crosse, yee that are sicke with sin, laden with iniquity, and oppressed with sorrow; there shall you see him cloathed with our sinnes, burdened with our iniquities, and wrapped in our sorrowes, sauing vs from the law our accuser and condemner, freeing vs from the curse, our malediction & torments, redeeming vs from sin our accuser & confounder,

Heb. 12. 2.

1. Pet. 24. Deut. 27. 26 Gal. 3. 22. Gal. 3. 13. 14 Numb. 21.

and deliuering vs from the Diuell, our Iaylor and tormentor: who for his mercy did vs loue; loving, descended; descending, ascended the Crosse; ascending, bare our sins; bearing our sinnes, suffered our punishment; suffring our punishment, payed our price; paying our price, wrought our ransome; working our ransome, did purchase our deliuerance, and set vs free. His body whipped, head thorned, face spitted, cheeks buffeted, sides goared, bloud spilled, heart pierced, and his soule tormented: Repleniſhed on the crosse with a threefold plenitude, as true God, true Man, God and Man. *Gloria, Gratia, Pœna*: Full of glory, and all magnificence, because true God; full of grace & mercy, because God and man, and full of paine and misery, because perfect man. A paine continuing long, various in afflicting, & bitter in suffering. One saith he continued in his torments twenty houres at the least; others say, he was so long in paine on the crosse, as *Adam*

Hieron. lib. de perfect. hom. c. 7.

Sedul. homil 5. Orig. de morte magni Regis.

dam was in Paradice with pleasure. *Rationis ordo poscebat, vt eodem temporis articulo, quo Adam peccanti ostium vitæ occluserat, latroni pœnitenti ianuã Paradisi reseret: qua hora primus Adam peccando mortem mundo intulit, eadem secundus Adam per mortem in cruce mortem destrueret*: For it was conuenient, that at what time the doore of life was shut against the sinner, in the same moment the gate of Paradice should bee opened to the penitent: and at what houre the first *Adam* brought death into the world by sin, in the same the second *Adam* should destroy death in the world by the crosse. Others report that Christ slept not for fifteene nights before his passiõn, in remembrance of the paine; yea from the first houre of his birth, to the last minute of his death, hee did carry the crosse of our redemption. *Natus in paupertate, conuersatus in humilitate, fatigatus in persecutione, & pœna mortis consummatus*: Borne in pouerty, liued in humility, wearied with persecution, dyed in paine.

Auserin. in elucidar. lib. 1 c. 7. Gloss. super Marc. 15.

Sedul. hom. 5 tradit Ignatius. Alex. super Cant. lib. 1.

Bernard. de scala Iacob.

paine. O let the same mind be in you, not in quantity, but in quality, not in equality but in likenesse: Hee did all things readily for thee, doe thou some things willingly for him: If thou hast a wil to suffer, he hath both will and ability to support, able to strengthen thy weakenesse, for he is God; and willing to support thy infirmities, for he is man. For this cause Christ came to take our infirmities, and giue vs his vertues; to seeke humane, and affoord diuine; to receiue iniuries, and restore dignities; to be wearied with burdens, and giue ease vnto the bearers. *Medicus qui non fert infirmitates, nescit curare; & qui non fuerit conformatus infirmo, non potest conferre firmitatem:* The Physition that is not partaker of infirmity, hath no skill to administer a cure; and he that is not conformed to the weake, can giue no fortitude to the infirme. But Christ was like vnto vs, contemptible in our humility, sorrowfull in our sorrowes, and crucified in our griefes: He tooke on him our sadnesse

Phil. 2. 5. 6.

Chrysost. hom. de paralitico

Leo. Pap. ser. 3. de passion. Christi.

Ambros.

sadnesse, to bestow on vs his gladnesse: hee descended by our steppes to the cursed death, to leade vs by his footing to a blessed life. O what seruice is sufficient for such a maister! what subiectiō for such a prince? or what labour for such a Lord? who destroyed sinne, crucified the curse, trod the wine-presse of Gods wrath, vanquished death, ouerthrew sathan, and tooke away damnation: yet hee desires but a taking vp of thy Crosse for him, that tooke vp so many crosses for thee. Thy Crosse, all manner of afflictions, mockings, scourgings, bonds, prisonments, shame, slanders, contempt, ignominy, sickenesse, pouerty, oppression, temptation, banishment, death, what not? no crosse, no Christ; no combate, no Crowne; no running, no goal; no labour, no liuing. In this world wee must haue afflictions, they are the way wherby Christ must enter into glory. Christianity is no sleepy calling, it requires practise, the authors therof, the Deity, are still working, continuall workers.

Heb. 12. 2. Heb. 11.

1. Cor. 9. Iohn. 16.

Luke 24. 26. Iohn. 7. 30.

Opus pulueris non pulvinaris

Non tam in molli vitam quam fortia corda

kers. Regeneration, renouation, faith, thirſting after Chriſt, ſtriuing with ſinne, deteſtation of ſinne, delight in good, and keeping the commandements, are the workes of the Spirit: the Spirit is fire, and there is no quyet lying in the fire. *Adam* no ſooner made, but his worke is prepared; *Abraham* no ſooner hath the couenant, but he muſt walke; *Mary* no ſooner called, but ſhee runnes: *Neſcit tarda molimina ſpiritus ſancti gratia:* The Spirit is no ſluggard. *Verbum fidei predicandum eſt, vt audiens credat, credens intelligat; intelligens bonum opus perferranter exerceat:* Reading, hearing, preaching, beleeuing, all are for working. Chriſtians are called Hand-maids, Seruants, Souldiers, Labourers, Farmers, Husbandmen, Factors, Marchants, Angels: All Titles of labour, Idleneſſe is odious before God and Man; labour is commendable, commanded by God, commended of all. *Virgilius Mantuanus* had a houſe of this quality, that whoſoeuer entred, fell

Gen. 17.

Proſp. de vit. contemp. lib. 1. c. 17.

Beda lib. 5. de Imag. mund. Beda exhort. c. 17.

fell into so dead a sleepe, as if none took paines to raise him, hee neuer would awake. *Virgil* is the Diuell, his house the sluggards soule, wherein reason sleepes in darkenesse, vnderstanding is oppressed with a lethargy, and the whole man as a dead-liuing-soule, is buried. *Quasi mortua viuens sepelitur*, Idlenesse is both the mother, and the doore to all villany, it makes a man vnfit to begin, vnwilling to cõtinue, sluggish vnto good, and sad to do well: the originall of euill, the member of a monster, the dilusion of sathan, the occasion of vice, the derision of Diuels: in it selfe against the law of Nature, of it selfe against the law of Scripture. *Gradus summus & animus infimus; sedes prima, & vita ima; lingua magniloqua, & manus otiosa; sermo multus, & fructus nullus; vultus grauis, & actus leuis; ingens authoritas, & minuta stabilitas*: High of place, base in life; a brauing tongue, a cowards hand; many promises, no performance; great in authority, small in stability; Idlenesse

Senec. Epist. 199.

Beda exhort. 1. 13.

Bern. ser. 6. 11. & ad Eugenium, lib. 2.

2. Sam. 11. Ezech. 16.

the

the occasion of adultery, mother of Sodomy, and cause of beggery, it makes roome for the Diuell, makes vs worser then beasts: and as Iron without vse is rotted with rust, so man without labour is wasted with sloth. There was a law among the *Ariopagites* against them that were idle. *Ephori* among the *Lacedemonians*, forbid after-noones walkings to yong men, as tokens of idlenesse, & banished *Archilocus* the Poet, as a breeder of cowardise. *Amasis* made a law among the *Egiptians* for euery man to come yearely, and shew his trade & liuing, and he that could not shew a good account, must die for it. *Tabitha* did make garments, *Martha* serue the table, *Paul* did labor with his hands, and exhorts the *Thessalonians* to the same. Man is borne to labour, *Adam* must get his liuing with the sweate of his browes: *Sixe dayes shalt thou labour*, saith the Word, the Sun in heauen hath a cõmandement to labour, & the sluggard is sent vnto the Ant for a patterne. O would men were

Prou. 6. *Hieron.* 2 Thes. 3.

Plut. in vit. Solon. Elian. var. hist. lib. 14.

Acts 8. Acts 20. 1 Thes. 4.

Iob. 5. Gen. 3.

Exod. 20.

Prou. 6. 6.

Homini ad laborem natus est, sicut ad

2 Cor. 11. Gal. 6. 10. 1 Thes. 3. 6. 7. Psal. 128.

were so carefull to win heauen, as the worldling is diligent to obtaine wealth; yet the Saints do labour, *Dauid* was poore, & in labour, *Paul* laboured more then all: the *Galatians* must do good while they haue time; the blessed man shall eate the labors of his hands, the *Thessalonians* must proue the Idle, the wise woman will

Prou. 31. Iohn. 4. Gen. 18.

not eate the bread of idlenesse: Christ is weary with his labor, *Abrahã* kils, *Sara* bakes, the seruant dresseth, hee will haue no idle person in his house.

Origen. in Gen. 18.

Senex currit, Sara accelerat, puer festinat, nullus piger inuenitur in domo sapientis: Idlenesse makes man like a barren field, a miscreant Souldier, the

Luke 13. Math 25.

figtree without fruit, the idle seruant that lost his talent; the husbandmen that lost the vineyard, & the foolish virgins that lost heauen: *For euery*

Math. 3.

tree that bringeth not forth fruit, shall be throwne into the fire. It is like a stãding

Eccles. 22. 1. 2.

poole, the dung of Oxen, and a filthy

Luke 12.

stone, which euery man mocketh at for his shame; But blessed shal those seruants bee, whom when the Lord comes,

comes, shall find watching. At Gods Altar the fire must alwayes burne: Gods loue is fire, he that loues God keepes his word, loue is not idle: God, Christ, Creation, Creature, Saboth, perswade labour, and put it into practise, to teach vs to take vp. Take vp, it is not enough to offer: *Balaam*, would, for he wished, but did not dye the death of the righteous, for hee did not liue according. The slothfull would haue his ground plowed, but is afraid of cold, hee lusteth, but his soule hath nought. *Lot* is willing, yet must bee hasted; he offereth to depart, but the Angels thrust him out. That sonne offered fairest, that said; *I goe father*: but he that went did his fathers will. Many *Israelites* offered faire for *Canaan*, but onely *Iosua* and *Caleb* entred the land. Many say; *Wherewith shall wee come before the Lord?* But the Prophet answeres; *He hath shewed thee, ô man, what thou shouldst doe.* Many would bee in heauen, but will not learne Christ his lesson: *Take vp thy Crosse.*

Leuit. 6.

Iohn 13.

Numb. 23.

Pro. 20. Pro. 13. 4.

Gen. 19. 15. 16.

Mich. 6. 6, 7. 8.

Math. 7. 21. Luk. 13. 24.

Crosse. Worldly riches are not gotten with wishing: *Not euery one that saith Lord, Lord, shall inherit heauen*: the gate is straight, and he that will enter must striue, it is very hard to get possession. Idlenesse must be eschewed,

2 Pet. 1. 5. 6. 7. 8.

no labour refused, all diligence vsed. Vertue must bee ioyned with Faith, with vertue knowledge, with knowledge temperance, with temperance patience, with patience godlinesse, with godlinesse brotherly kindnesse, and with brotherly kindnesse loue: Thy crosse must bee taken vp; Thy crosse, not anothers; thy crosse, not which thou wilt choose, but that which Christ imposeth: he is the true Physitian that knowes thy sicknesse, and the good *Samaritan* that can cure thy wounds: thou art sicke, and canst not heale thy selfe, like a man in an ague choosing the worst, with the Anabaptist to leaue wife and children,

Muscul. in Math. 16.

or with the Papist to reiect all duty for a Monastery: This is not to take vp thy Crosse, but to forsake Christ:

Greg mor. 29. c. 18.

sicut bestia in eremo, ita gentiles in mũdo,

As

As a beast in the wildernesse, so is the Gentile in the world, ignorant of God, careleſſe of his worſhip, and no obſeruer of his Commandements: But a Chriſtian that bragges of faith, and is deſtitute of workes, is worſe. Now there is no good worke without faith, no faith without the word, no true worſhip without both. True worſhip is a worke commanded of God; no commandement, no ſeruice; no ſeruice, no ſaluation. Gods word is the onely rule of his worſhip: will-worſhip was *Sauls* ſinne, obedience is better then ſacrifice: God is vainly ſerued, when in ſtead therof mens precepts are obſerued; what is not of faith is ſinne: *Sunt opera, quæ videntur bona ſine fide Chriſti, & non ſunt bona: quia non referuntur ad eum finem, ex quo ſunt bona.* All is not gold that gliſters, no workes out of Chriſt are good, without faith wee cannot pleaſe God: Faith and the Word are *Relata*, God will be worſhipped as he hath commanded. *Vnumquemque Deum ſic colendum eſſe, quemodo ſeipſum*

1. Sam. Eſay 29. Math. 15.

Rom. 14.

Aug. Tract. 25. in Iohn.

Heb. 11.

Aug. de confeſſ. Rustic. lib. 1. c. 8.

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no labour refused, all diligence vsed. Vertue must bee ioyned with Faith, with vertue knowledge, with knowledge temperance, with temperance patience, with patience godlinesse, with godlinesse brotherly kindnesse, and with brotherly kindnesse loue: Thy crosse must bee taken vp; Thy crosse, not anothers; thy crosse, not which thou wilt choose, but that which Christ imposeth: he is the true Physitian that knowes thy sickenesse, and the good *Samaritan* that can cure thy wounds: thou art sicke, and canst not heale thy selfe, like a man in an ague choosing the worst, with the Anabaptist to leaue wife and children,

Musc. in Math. 16.

or with the Papist to reiect all duty for a Monastery: This is not to take vp thy Crosse, but to forsake Christ:

Greg. mor. 29. c. 18.

sicut bestia in eremo, ita gentiles in mũdo;

As

As a beast in the wildernesse, so is the Gentile in the world, ignorant of God, careleſſe of his worſhip, and no obſeruer of his Commandements: But a Chriſtian that bragges of faith, and is deſtitute of workes, is worſe. Now there is no good worke without faith, no faith without the word, no true worſhip without both. True worſhip is a worke commanded of God; no commandement, no ſeruice; no ſeruice, no ſaluation. Gods word is the onely rule of his worſhip: will-worſhip was *Sauls* ſinne, obedience is better then ſacrifice: God is vainly ſerued, when in ſtead therof mens precepts are obſerued; what is not of faith is ſinne: *Sunt opera, quæ videntur bona ſine fide Chriſti, & non ſunt bona: quia non referuntur ad eum finem, ex quo ſunt bona.* All is not gold that gliſters, no workes out of Chriſt are good, without faith wee cannot pleaſe God: Faith and the Word are *Relata*, God will be worſhipped as he hath commanded. *Vnumquemque Deum ſic colendum eſſe, quemodo ſeipſum*

1. Sam. Eſay 29. Math. 15.

Rom. 14.

Aug. Tract. 25. in Iohn.

Heb. 11.

Aug. de conſeſſ. Euang. lib. 1. c. 9.

colendum esse precipit. A man that is shewne one way, & will go another, the longer he trauels, the further hee strayes. God hath giuen a rule wherby to walke, his Commandements whereby to enter, and his statutes whereby to liue. *Sufficiunt ad omnem veritatis institutionem, non sinit audito-rem errare.* They are able to make vs perfect, and to teach vs alone saluations path: to *Moses* & the Prophets, the law and the testimony: From this we must not turne, to this wee must not adde. The haruest is ripe, thou art a labourer: the vineyard wants, God cals for workmen, & we must work. Religion, reason, nature, time, place, hire, incite vs to worke. The place is the world, transitory, laborious, dangerous; & the time is now, not past, nor to come, but present. Nature requires it, *For this cause we were borne:* Reason intreates it, *First labour, then rest:* God, Religion, and our Wages perswade it: *Why stand you? Why stand you here? Why stand you heere all day? Why stand you here all day idle? Go into the*

Gal 6. 16. Math. 19. Ezec. 20. 11. *Athan. contr. Idol. Chrysost. hom. 13. in Gen.* 2. Tim. 3. 17. *Bremius.* Luke. 16. 2. Esay 8. 19. Iosua. 1. 7. Deut. 12. 32 Ezech. 2. 2. Sam. 11. 3. Iohn. 2. Eccles. 2. Mich. 2. Iohn. 10. Luke 19. Gen. 3. Iob. 5. 2. Tim. 4. Prou. 3. Esay 14.

Iohn 15.

Math. 20.

the vineyard. Incongruum videtur Imperatoris militem, qui stola annona vescitur, vtilitatibus vacare priuatis., Go into the vineyard, but goe, goe and worke: will not *Abraham* haue a lasie seruant? and shall God haue loyterers? Is not that Souldier fit to bee maintained vpon the cõmon charge, that is onely for his priuate commodity? and can that Christian be good for Christ, that regards nothing but his bed and belly? No, no, hee must take vp his Crosse. *Tollere, Ferre,* to take vp, to beare, are labours different: the Asse beares, but the man takes vp: the Christian must do both, he must take it vp willingly, & beare it patiently. Many beare the Crosse, but against their wils, like *Simon* of *Siren*, that could not choose. Others take vp the Crosse, but with their wils, like the Apostles, that reioyced they were counted worthy to suffer. Christ cals them blessed whom men do persecute, and bids them reioyce & be glad, for their reward is great. The *Thessalonians* receiued the word

Vegetius de re militari, lib 2.

Acts 5.40.

Math. 5.12.

1. Thess. 1.

in much affliction, with ioy of the
Coloſ.1.24. Holy Ghoſt. *Paul* reioiced in his ſuf-
Heb.10.34. ferings: the *Hebrewes* ſuffered with
ioy the ſpoyling of their goods, kno-
wing they had a better in heauen, an
1.Pet. 4.13. enduring ſubſtance. *Reioyce* (ſaith *Pe-
ter*) *in as much as yee are partakers of
Chriſts ſufferings, that when his glory
Iames 1.2. ſhall appeare, yee may be glad. Tea count
it exceeding great ioy* (ſaith S. *Iames*)
*when yee fall into diuers temptations, or
afflictions.* They were good for *Da-
uid*, he was patient; bad for *Saul*, be-
cauſe impatient. There is a threefold
Croſſe, the *Innocent*, *Perient*, *Penitent*:
Luke 23. Chriſts, the theeſes on the right, and
the theeſes on the left hand. Chriſt
takes vp the croſſe for loue, the peni-
tent for Chriſt, the impenitēt for nei-
ther; Chriſt is crucified & crowned,
the penitent perſecuted & preſerued:
but the hypocrite, *Pendet, & perit*, is
puniſhed, & periſheth: Chriſt merits
heauen for man, man obtaines mercy
by Chriſt, the impenitēt hath hell for
2.Pet.1. 19. his ſins: Chriſt redeemeth, man be-
leeueth, the vnbeleeuers are throwne
into

into the Lake. Hee that will escape drowning, must take the mill-stone from his necke, and they that will be safe from perill, must hold fast on the crosse, & Christ will conuey them to the hauen. *O viator vallis mortis, cur aërem aspiras, & aërem non consideras? cur miraris impressiones in aëre, & non insuitaris ad passiones Christi in corpore? leua oculos*; world-wandring-mortal, obseruer of the signes of heauen, admiring the impressions of the aire, yet negligent of thy Sauiours passions; what seest thou in the Meteors of heauen, that thou mayest not behold in the sufferings of Christ? Be there clouds aboue? here is earth below: Is white snow there? here is skin more white: Is there deaw? here is sweat: Bee there cataracts? here bee stripes aboundant: Be there drops of raine? here be riuers of bloud: Hath the Sun streaking beames, here bee reeds, whips, nails, speares: Is there a star to shew his birth? here is a bloudy face to note his death: Is there an *Halo* about the Moone? heere is a

Aug. super Psal. Eripe me Beda in exhort. lib. 2. 197.

crowne of thornes about his head: Is there ſtones of haile? here is bloud cõgeald: Is there lightning piercing the aire? here is a power penetrating hel? Is there a rainbow in the clouds? here be ſtrings, nailes, wood vpõ the Croſſe. *En hic eſt Iris mixtus coloribus, Dei filius plenus doloribus*: There bee duskiſh clouds, here is darknes from the 6th houre to the 9th. Is there thũder in the aire, here are loud cryings on the croſſe. Thus he ſuffred for vs, leauing himſelfe an example for vs to follow, we muſt haue croſſes: good corn is often preſſed with the chaffe, the ſweet Roſe growes among the prickles, and the Chriſtian increaſeth by the croſſe. Croſſes are internall, externall: internall the checke of cõſcience, reaſon corrects vnderſtanding, either becauſe it doth not what it ought, or workes not as it ought. Conſcience tels when our works are good or bad, our thoughts accuſing or excuſing. Conſcience corrects the will, it is not deceiued by fallacies, it defends not error, it allowes not euill.

Luke 23. Math. 27.

1 Pet. 2. 21.

Greg. mor. 28

Rom. 2. 15.

Greg. mor. 27. *cap.* 18.

Conſcience

Conscience reproues the memory, it giues testimony with vs, or against vs. *Conscientia quasi executrix iustitiæ, & vindicatrix iniuriæ Dei, memoriæ, animæ, quoties errat insultat, & accusat:* the conscience is the executrix of iustice, & reuenger of Gods iniuries, if the memory erres, it doth accuse it, & before God it will condemne it. The conscience hath a care both of body & soule, if they do offend, the conscience will complaine. *Cum cõditor vniuersi mundũ maiorem renouabit, et mundũ maiorem iudicabit, tunc omnibus creaturis quæ sibi seruierant, conteſtantibus cõſciencia implacabilis totum hominẽ inceſſanter accuſabit*: when the Iudge of all the world shall renew the world, and sit in iudgement vpon the world, then will the conscience accuse man for abusing the creatures of the highest; then it will appeale against the soule for not gouerning the body, & speak against the body for not being obedient to the soule; yea there is no sence in the body, no power in the soule, but the conscience wil be bold

Gregorius.

Petrus Ravenn. Serm. 124.

Beda exhort. Cap. 39.

Aug. confes. 1.

to say against it. *Iussisti domine & ita est, vt pœna sua sibi sit omnis inordinatus animus*: O Lord it is thy commandement, & man shal find it, that an euill minde shall be his owne tormentor.

De prop. Elimen. lib. 4. prop. 35.

Crosses are like vnto the fire, as infection in the heart; like vnto the wind, as detraction in the tongue; like vnto the water, as mis-spending of our goods; like vnto the earth, as abusing of our bodies: the earth breeds, the earth consumes; the body ingenders, & the body deuoures.

Hieron. in Com. Daniel.

Man vnder the crosse, is as the 3 children in the furnace, the fire neuer saith enough, and the wicked hart is neuer quiet. There is a crosse imposed by the Church, as Excommunication, deliuering man vnto sathan for the destruction of the

1. Cor. 5. 5.

flesh, but the end is good, *that the spirit may be saued in the day of Christ*. Sin doth separate man from the cõmunion of the Saints, and the Church doth punish it for our amendment:

Rom 7.

there is a crosse inflicted by the flesh, a continuall rebel to the spirit.

Plinius.

There be 2 sorts of serpents, at such deadly enmity,

enmity, as they neuer meet without mortall warre, and neuer leaue while one is killed. These two serpents are the *Flesh* and *Spirit*, the one contrary to the other, still contending, as vice with vertue, and alwayes opposite, as good & bad. There be two laws, the law of the flesh, & the law of the spirit, the spirit Lord, the flesh a seruant; yet the seruant, would be the maister, though he was neuer good ruler, that not first obeyed. There is a crosse attended by the Diuel, and that is sin, he our aduersary, a roaring Lyon, seeking to deuoure. *Princeps persecutionis circuit, & tu pacē putas, sedit in insidijs, et tu securus transis*: the Prince of troubles is about thee, yet thou doest thinke of peace; thy enemies are in ambush, yet thou like *Lais* art secure. Pride is ready to scale the walles, and luxury to assault the gates, thy belly would be thy God, & lust command thy soule. O! thy enemy hath a thousand Titles, but ten thousand crafts, and canst thou be conquerour without great resisting? he is strong, thou weake;

Gal. 5. 17.

1. Pet. 5. 8. *Hieron. Epist.* 32.

weake; he subtill, thou simple: prepare betimes, else shalt thou not bee fit to taste thy Sauiours cup: learne to hate what thou louest, and loue what thou hatest, thou shalt win the victory. There is a crosse laid on vs by man, by examples, words and works; some are crosses with hands, as the Theefe that robbes vs of our goods, & the tyrant that takes away our lands; but blessed is hee that is rich in Christ: For in stead of earth, he shall haue heauen, in stead of liuing hee shall haue life, in stead of clothes he shall haue Christ, in stead of meat he shall haue Manna, in stead of corruption he shal haue incorruption, in stead of earthly pleasure hee shall haue heauens delight, which neither the eye hath seene, the eare hath heard, nor the tongue can tell. *Mundus in te omnibus mundanis, persequitur, et spoliat, et quæ sua sunt, quærit: igitur tu Christũ sequere, et quere, quæ sua sunt.* The world doth spoile & pursue thee, looking for his owne: do thou then follow, and run after Christ, seeking

Aug. de perfect. Christia.

king what is his. In the world are tribulations, anguish, persecutions, famine, nakednesse, sword, killings, perils; I, all day long, wrastlings, assaultings, principalities, worldly gouernors, spirituall wickednesse, pouerty, what not? yet the Apostles regarded not pouerty, the Prophets did not flatter Princes, nor the Martyrs loue their liues, Christ was their comforter, heauen was their hope. There is a Crosse *Linguisticall*, inferred by the tongue, flattering and detracting, *Adulantes, vituperantes*, the flatterers tongue is fouler then the Toads, but the detractors worse then the Serpent, or the Aspe: few Crosses like vnto it, no euill to be compared with it, an vnruly euill full of deadly poyson, a fire fired by hell, firing nature, defiling the body, a world of wickednesse. Ships may bee guided by the Rudder, and horses by the bit, but the tongue can no man tame. The Iewes were counted contemners of the ancient Statutes, Christ called a *Samaritan*, *Paul* a babbler, the

Rom. 8. 35 36.
Psal. 44. 22.
Ephes 6. 11, 12, 13.

Aug. in Psal. 69.

Iames 3. 3 4. 5. 6. 7. 8.

Ester 3. 8.
Acts 17. 17.

Athenag. Apol. pro Christian.

the Martyrs in the primitiue Church inceſtious, Thiefteans, Atheiſts: the Proteſtants, Apoſtatates, impudent, witleſſe, Iewiſh, Heatheniſh, Sathanicall, Heretiques, &c. A defamer is worſe then an homicide, the homicide ſlayes the body, but the detractor kils the ſoule: for he takes away the name, which is the life and liuing of a man: worſe then a Serpent, the Serpent lyes in waite for a traueller, and the backe-biter for his neighbour: the Serpent bites when hee is not charmed, and a babler is no better, he ſharpeneth his tongue like a Serpent. A Scorpion carryes poyſon in her taile, but *Iudas* treaſon in his tongue: the tongue is as an arrow ſhot out, and ſpeaketh deceit: his ſpeech is peaceable, but his heart deceitfull; ſurely the Lord will bee auenged vpon ſuch a Nation. The wolfe deuoures the fleſh of beaſts, but the backe-biter his neighbours name. *Qui aliena detractione paſcitur, alienis carnibus veſcitur*: yea hee eates the fleſh of his ſureſt friend. A hogge loues

Gloſ. ſuper Can. Homicidiorum.

Eccleſ. 10.

Pſal. 140. 3.

Luke 22. 47.

Ier. 9. 8.

Gregorius.

loues the mire better then the meadow, & the detractor to talke of vanities rather then vertues. Oh hee is worse then hell! hell swallowes but the euill with the Diuell: but the defamer, God, good, bad and all; yet his mouth slayeth his soule. *Macarius* asking the Diuell what sin carried most men into hell, answered, *Infamy*: for men are very ready to defame their neighbors, but very careleſſe to reſtore their names: yet the Lord abhorreth a lying tongue. Doth the Apoſtolike heretique deteſt the company of marryed Prieſts, and the Papiſts defame thy miniſtery for thy marriage? It is thy Croſſe, and thou muſt take it: but their doctrine is of the Diuell. Is it not an impediment to thy calling, and an hinderance vnto thy liberality? No, Miniſters muſt bee harbourers, and women helpers to Hoſpitality. Doth not the Church forbid it? Not the Chruch of GOD; GODS Church is ruled by the Word: they that may forbid one, may prohibite

Ier. 19. 9.

Wiſd. 1. 11.

Prou. 6. 17.

Aug. Hæreſ. 40.

1 Tim. 4. 1, 3

1 Tim. 3. 2. 4. 11

hibite all, the Church must not ordaine any thing against the word, nature, and honesty: yet single life is preferred before the married. True, to those that haue the gift, else to marry is better then to burne. That is best which God accounteth best, riches are his blessing, yet pouerty sometimes preferred; and marriage is allowed to ministers: *Paul* appointeth a wife vnto the Minister, & had liberty to lead about a woman. Marriage is a remedy for sin, and honorable among all. Indeed *Syritius* was against it, and *Inocentius* was not for it, it was their heresie. *Antiochus* was an enemy to women, and the Pope is his successor. *Tacianus*, *Eucratites*, *Montanus*, many heretiques allow not marriage, no fauourers of Christ. But God would haue both High-priest and Priests by his Law, to be married; And Christ had married men to his Apostles: It is not good for man to bee alone. *Policrates* was a married Bishop, and *Simphoroso* a Martyr, was wife vnto

1 Cor. 7. 33.
1 Cor. 7. 9.
1 Tim. 3. 2. 11.
1 Cor. 9. 5.
1 Cor. 7. 2.
Heb. 13. 4.
Ep. ad Himer. Dist. 81. C. proposuist. Aug. Haref. 25.
Euseb. 5. Cap. 18.
Dan. 11. 37.
Gen. 2. 18.

a Minister: *Spiridon*, Bishop of *Cyprus*, was married: the *Greeke* Church neuer receiued the decree of single life: there were many married Bishops in *Germany*, *France*, and *Spaine*, in the dayes of the Emperour *Henry* the fourth, and *Paphnutius*, in the *Nicen* Councel, affirmed marriage to be chastity. Art thou scorned for thy pouerty? It is thy Crosse, take it vp, it was Christ his choyce, and *Lazarus* his lot; the poore are blessed, theirs is the kingdome of heauen, they are fittest for Cœlestiall grace, without comfort in this world, but the Gospell: But the rich haue here their comfort, and therefore are accursed. These are gowty, and can scarce go, the poore are nimble, and runne to heauen, slender fare, good stomakes, hard labour, strong bodies: they suffer wearinesse, but sleepe the sounder; death is bitter to the rich, but welcome to the poore; yea the memory thereof is gratefull, so faine they would be with Christ, *Pauper in cella, dines in cõscientia, secundus pauper dormit*

Sozom. lib. 1. cap. 23.

Math. 5.

Luke. 6.

Eccles. 40. 2.

Aug. super 2. Cor. 8. *dormit in terra, quam diues in purpura. Non ergo expauescas ad Christum accedere cum tua mendicante qui indutus est nostra paupertate*: The poore sleepes more secure on the ground, then the rich vpon his downe: poore in purse, rich in spirit, feare not to come vnto Christ in beggery, that tooke vpon

Gen. 18. 11. 12. him thy pouerty. *Iacob* makes stones his pillow: but God and his Angels

Exod. 3. 1. 2. were about him. *Moses* keepeth sheepe, & Gods Angel appeareth to

1. King. 17. him, *Elias* was fed of *Rauens*, & is sent to the widow of *Zarephath*, the sons

2. King 4. of poore men must be bond-men for their fathers debt, but are redeemed

Acts 3. 6. by a miracle. *Peter* hath neither siluer nor gold: the poore are called to

Luke 14. 21. Apoc. 19. 9. the feast, and blessed are they that are called to the supper of the Lamb. Art thou good, yet oppressed by the bad? it is thy crosse, thou must take it vp.

Gen. 4. Gen. 19. Gen. 27. 1 King. 18. 13 Ester. 3. 2. Pet. 2. 9. *Cain* slue *Abel*, the *Sodomites* pressed vpon *Lot*, *Esau* hateth *Iacob* & threatneth his death, the *Egiptians* oppresse the *Israelites*, *Iesabel* the Prophets, *Herod* the Innocent, *Herodias*, *Iohn*, the

the Iewes Christ: yet the Lord knoweth to deliuer the righteous, and reserue the wicked to the day of iudgement. Yea, doe all the afflictions of all the Saints befall thee? thou must take them vp, they are thy crosse; many bee the troubles of the righteous. Egypt was ten times plagued, and the church had ten generall persecutions, from *Nero* to *Constantine* it had no quiet; yet increased. They could ouercome the world, but not the Christian: yea, kill the christian, but not destroy the Gospell. Now one Christian will torment another, this is lamentable. The Iew that knowes the law, is worse then the Gentile, that knew it not: but the Christian is worst of all, that professeth Christ, and pursues his people. Thy brother cries, haue patience, I will pay thee all, thou impatient takest him by the throate: hee sees thee, and in thee considers Christ warring; He shewes thee an example of patience, hoping one

Beda exhort. lib. 2. c. 41. & 101.

day to behold thee triumphing. *Cernit te, & considerat Christum militantem, & exemplum præbet patientiæ, vt te videat triumphantem.* Thou wilt account him vnwise, that being able to ouerthrow his enemies with a word, will suffer himselfe to bee bound, beaten, buffeted, crowned, killed: yet Christ did thus; to teach thee by his patterne, how to take thy crosse. The ship in the Sea hath little rest, and the Christian in the Church militant hath lesser ease. The Porter can not want his legges and his armes, that must be a carrier of burdens: nor the Christian bee destitute of patience and fortitude, that must take vp his crosse. *Micah* was full of strength, to declare vnto *Iacob* his transgression, & to Israel his sinne. Fortitude is a souldier, faints not at sinnes assault, nor feareth the countenance of sinners. A wise man is euer strong, yea a man of vnderstanding increaseth strength: but hee that fainteth in the day of aduersitie,

Aug. in Psal. 68.

Mic. 3.8.

Pro. 24.5.10.

uersitie, his strength is small. Fortitude is couragious, and defends veritie with valour. Loue is strong, many waters cannot quench it, nor riuers drowne it. Christ supports it with his hand. Fortitude faints not for afflictions. *Iosua* must be strong and bould: strong and of a stout courage: strong and hardy; for the Lord is with him. Fortitude (with antiquity) did beare the name of the onely vertue. There is a fortitude of faith, hope, patience, penitence. *Quid aliud rogauit, nisi vt in fide haberet liberrimam & fortissimam, inuictissimam, & perseuerantissimam voluntatem fixam, in feruore?* When Christ prayed *Peters* faith might not faile: what else did hee require, but that his loue might be feruent, free, strong, inuincible in faith? *Iudas* was confident in God: *Maccabeus* valiant and strong: but the Sun stood still at *Iosuahs* command. The iust mans fortitude is to vanquish fleshly lusts, extinguish worldly pleasures, desire earthly

Cant 8.3. Can.8.6.

Ios.1.6.7.9

Aug.de Cor. & gratia.

1.Mac.2.3.

Ios 10.12. 13.14.1

Greg. Mor.7. c.7.

crosses for heauenly blessings, scorn the allurements of prosperitie, and subdue the feare of aduersitie. But the wicked mans fortitude is, to loue without ceasing, endure without sense, and imbrace the world aboue all: to preferre vaine-glorie before life, to beare malice without mercie, to persecute the good and put confidence in themselues.

2. Mach. 6. 27. 28. Yet *Eleasar* will die couragiously for the holy lawes, and the Christian must haue a courage. Great is

Isidor. the vertue of patience, when a man can suffer iniury, and do no harme: great is the vertue of fortitude, when a man is sorely wounded, and can forget the wound: yea great is that glory, when a man can reuenge a wrong, yet will pray for them that hurt him. Out of the

Judg. 14. 14. Gen. 49. 14. 15. strong came sweetnesse: out of true fortitude peace and quietnesse. *Isachar* shall bee strong, so must the Christian: *Isachar* shall see, that rest is good, and the Christian, that the rest of the minde is better: *Isachar*

char saw the land was pleasant, but *David* knew, with the land of the liuing is no comparing: *Isachar* shal bow his shoulders to beare the burden: and the Christian prepare his heart to endure trouble, himselfe affliction. *Iustus per rationem fit homo exemplaris: per mortificationem carnis fit vitulus: per fortitudinem victoriæ, fit leo securitatis: per contemplationem gloriæ fit aquila fortitudinis.* Reason makes a man; mortification makes him a sacrifice; Fortitude of victory, a Lyon of securitie; and contemplation of glorie, an Eagle of fortitude. The Diuell is against man, and man against the Diuell: the spirit against the flesh, and the flesh against the spirit: the strong against the mighty, and the mighty against the strong, surely fortitude is necessarie for a Christian. Fortitude of nature, grace, stabilitie, agilitie: to proceede, vanquish, resist, flye: proceede to vertue and life: vanquish sinne and vice: resist Diuels and

Greg. sup. Exech. hom. 4.

Esa.49.4.5.

Psal.19.14.

Psal.28.v.13.

Aug. de singularit. clericorum

Hierom. com in Amos. lib. 2

concupiscence, and flye eternall punishments. In vaine did *Esay* spend his strength, till hee made God his fortitude: O Lord my strength and my redeemer, saith *Dauid* the Prophet: O be exalted Lord in thy strength: so will wee sing and praise thy power. Fortitude informed by grace, assisted by the same, Satan, death and hell cannot ouercome. Spirituall fortitude defendes the prouident not precipitant: protects them that renounce their lusts, not them that drowne themselues in vnlawfull pleasures: preuents perils, but to those that auoid occasions. *Fortitudo corporis est anima imbecillitas, & fortitudo animæ est corporis debilitas: & prima cautela vincendi corpus, est fuga corporalis voluptatis.* There is a fortitude of body, and a fortitude of soule, the one is a weakening of the other; the first is bad, except the second bee the gouerner: the first way to conquer the body is to eschue the pleasures of the same. *Daniel*

niel refused the Kings diet to eate pulse, and drinke water, yet feared neither the fierie furnace, nor the lions denne. *Iohn* had a garment of cammels haire, and his meate was locusts, yet feared not he *Herod*. *Mardochem* sat at the Kings gate, yet regarded not *Haman*. The blind man was punished for Christ, yet feared not the pharises. *Paul* wanted no crosses, yet was most strong in Christianitie, a champion for Christ, a souldier of Christ, taught from Christ, vanquished by Christ, sanctified with Christ, glorious in Christ, made a spectacle to the world, fought valiantlie in the world, reioycing with them that reioyced, weeping with them that weeped, hauing terrours within him, fightings without him, desiring to be dissolued, and to be with Christ; a mirror of constancie, patience, and a true taker vp of the crosse. The crosse purifieth the conscience, kindles loue amongst men, strengthens in tribulation, recon-

Dan. 1. 12. Dan. 3. Dan. 14.

Mat. 3. & 14

Hester. 3 Act. 12.

2. Cor. 11.

Aug. de ciuit. lib. 14. c. 9.

Heb. 9. 14. 1. Iohn. 3. 12. Heb. 12. 1. Heb. 12. 7.

Prou.25.15. 15.1. Luke.6.9. Math.5.13. Rom.12.17. Prou.16. Math.5.44. Rom.12.14. Psa.69.1. 2.Cor.11.30. &12.10. Jam.5.2.

ciles vs to God, if we indure with patience. Patience is profitable in respect of God, our neighbour, and our selues; by it, Gods anger is mitigated, our neighbours are not iniured, and our soules are possessed; patience resists not euill, doth not recompence euill for euill, speaketh not euill, reuiles not his persecutors, loues his enemies, doth good against ill, doth not murmure in tribulation, reioyceth in infirmities, takes pleasure in reproaches, is ready for euerie crosse, ioyfull in temptations, and thankefull in afflictions. *Isaac* is patient being readie to bee sacrificed: *Ioseph* is patient being sould, accused, cast in prison; *Moses* was a verie meeke man; *Iob* was exceeding patient and thankefull in his troubles; but Christ is a patterne for vs to follow; his eyes did see his tormentors, his eares did heare their blasphemies, his nostrels did smell the stinke of Caluery; his taste did relish gaule and vineger; his body

Gen 32. Gen 39. Num.12. Iob.1.21.

whips

whips and nailes, and his foule the heauie agonie, yet opened not his mouth. *Patientiæ est comes sapientia, non famula concupiscentiæ.* Patience is a companion of sapience not a seruant of concupiscence, a friend to a good conscience, not an enemie to the innocent: it is found in the minde, not in the forehead; in the heart not in the face, in the affection not in the countenance; the true patient is a perfect martyr. Martyrdome is either open as vpō the stage, or secret within the soule: the first suffers the blowes of the persecutor, and the second the words of the wicked. Many would be humble but not despected; content with their owne, but without necessitie; and patient, without induring the crosse. All would be vertuous, but flie the paine of vertue. These are like those which desire triumphs of warre in the citie, but will not trie the daunger of it in the field: like the cat, would faine haue fish, but will not wet her foote;

Esay 53.

Aug. ser. 49. tom. 1.

Greg Homil. 35. in Euang.

foote; but the patient will endure all: though worne with miserie, he swarues not from the rule. As a mans face is seene in a glasse, so Christs picture in the patient: A patient man is like cleere water, but the impatient like the puddle: in the cleare, he may see himselfe, in his patience the image of Christ: in the puddle he sees nothing good, in his impatience, Satbans visard. Seruants must imitate their masters, and the Christian Christ: he suffers iniquitie, and doth good vnto the bad: hee did cure the vngratefull lepers, and was not angrie with his refusers: he washed his disciples foote, and prayed for his enemies. Impatience is the sinne of Sathan, & mother of iniquitie: it cast him from heaue, & man from God: caused *Cain* to be a murderer, and the Iewes idolaters. Patience vnites the married, seekes the lost sheepe, receiues the prodigall sonne; loue doth all, because loue is patient. It made *Esaias* cheere-

Tertul. de patient.

full

full vnder the Sawe, and *Stephen* vnder the ſtones, it defends faith, and is commendable in all. Tribulation is neceſſarie for the godly, patience muſt grinde them, and the fire bake them, that they may bee fitted for the banquet of the King. *Frumentum ſum Chriſti, & per dentes beſtiarum molor, vt mundus panis dei inueniar.* I am Chriſts corne, ſaith a martyr, and muſt be ground by the teeth of beaſts, to make white bread for God. God made patience, and loues the patient. Patience is a cure for all calamities, and bleſſed is hee that ſhall indure. Thus wee haue fortitude and patience, as the two ſhoulders which muſt carry the croſſe. Patience is as the ſtone *Gallaſia*, hard as the Diamond, cold like the Ice, not to be fired. As the ſtone *Adoramenta*, ſquare like a Die, hard as an Adament, and as cleare as ſiluer, viſible like a glaſſe, not ſuffering him that hath it, to bee angry, and compelling him that weares it, for to ſuffer.

Iren. lib. 5.

Ciprian de patient.

fer. The waight of the ſtone is in the ſtedines, and the ſtedines of of the Chriſtian, is in his patience;

Seneca Ep. 7. *bonus quicquid accidit ei, aquo animo ſuſtinebit.* The good man is prouided for all aduentures, and is thankefull for what can come. *Dioniſius* of *Syracuſa* beeing baniſhed,

Valer. max. lib. 4. came vnto *Megara*, deſirous to ſpeake with Prince *Theodorus*, but, not preſently admitted, turned to his companion and ſaid: peraduenture wee haue done the ſame thing, when we were in the ſame dignitie: as a man hath ſaid of another, hee ſhall heare of himſelfe. To looke for good, and doe bad, is againſt the law of retaile; he, that cannot vſe a commoditie, when hee hath it, ſhall ſuffer a diſcommoditie when he would not. A deſert is more quietly indured. Patience is a double vertue; before men it doth tolerate an enemie, and before God it doth loue an aduerſarie. *Iob* will take his fleſh in his teeth, and put his ſoule in his

Iob 13.14.

hand:

hand: yea, though he be slaine, yet will he trust. Patience is like a Die, six square, yet stedy on euery side: shee is not frowning in looke, different in taste, muttering in word, rebellious in fact, but receiueth persecution merily, & conformeth her selfe to follow Christ. Fortitude is like a stone; stones are in the earth as bones in the bodie; bones are the strongest members of a man, and fortitude of the christian: composed of faith and charitie, strong as a shield, hard as a Rocke, able to turne the Diuels darts vpon himselfe. God iustifies, Christ deserues, faith apprehends, and loue bindes. They are not in word, but in deed, not hee that saith, but hee that doth, not the hearers but the doers. Faith workes by loue; take away loue, and what is faith? The Diuels beleeue, but doe not loue, therefore Diuels. Faith is liuely and will be showne: he that beleeueth with his heart vnto iustification, will confesse

Mat. 7. Rom. 2. 13. Gal. 5. Iam. 2.

feſſe with his mouth vnto ſaluation. Theſe are like the ſtone *Amyantus*, once on fire will neuer goe out: or like the *Salamander*, that beeing in the fire, will not burne;
Heb. 11. faith will quench the violence of fire. Chriſt is the Head, the Church is his Body; the head is liuing in heauen, let not the bodie die on earth. The holy Fathers had a ſeuenfold holy ſpirit, let not vs their children ſuffer ſeuen euill ſpirits to enter: they were greene, let not vs be withered: they founded vpon
Eſay 38. Chriſt, let not vs refuſe the croſſe. *Hezekias* had a ſore vpon his body, the ſinner hath a plague vpon his ſoule, he vſed a plaiſter of figs to cure his wound, let vs apply the word of God to cure our ſoules.
Eccleſ. 1. 26 Sweat purgeth humours from the body, and the feare of the Lord driueth ſinne from the ſoule. *Naamans* body muſt bee ſeuen times waſhed in water, and our ſoules ſeuentie ſeuen times purified by repentance. Dead fleſh muſt bee cut

cut out with a knife, and our sinnes by tribulation; patience will suffer it: they that will haue health must keepe a diet, and the Christian abstaine from sin, and follow Christ without grudging. Murmure not at thy infirmities, sometimes sickenesse is better then health. An Ague purifies the body, and chastisements doe purge the soule. Murmure not at thy pouertie; *for God hath chosen the poore of this world to be rich in faith, to the poore belongs the kingdome of heauen.* Murmure not at the importunitie of the time, for God knowes what is best for vs. A skilfull Artificer would not be corrected by an vnskilfull man in his trade: no more wil God in his workes. Who hath resisted him and had peace? God is the wisest. Murmure not at the prosperitie of the bad, and the aduersitie of the good. The Phisition, that despaires of his patient, will giue him his desire, but deny many things to him that he hopes to recouer

Iam. 2. 5.

Iob 9.

couer. So God denies few things to the bad, for here is their portion: but giues few worldly things vnto the good; for heauen is their inheritance. God will iudge the world with righteousnesse. Murmure not against the poore: bee harborous vnto another without grudging: when thou doest good reproue not, and whatsoeuer thou giuest, vse no discomfortable words. Murmure not against superiours, it was the sinne of *Corah*, *Dathan*, *Abiram*, and the people: they were swallowed quick of the earth, and 14700. of these dyed in the Plague. Murmure not at all; your murmurings are not against *Moses* and *Aaron*, but against the Lord: They haue not cast thee away, but mee, saith God to *Samuel*. Murmurers are very forgetfull of Gods mercies and benefits, as the Israelites, of their deliuerance from Egypt, and preseruation in the Wildernesse: very vnthankefull for that which they haue,

Psal.96.30

1.Pet.4.9.

Ecclesiast. 18.14.

Num.16.

Exod.16.2.8.

1.Sam.8.7.

Exod.16.2,3.

haue, their freedome, their peace, and say to *Moses* & *Aaron*, wherefore lift you vp your selues: impatient, wishing themselues dead, if they haue but a little want; yet a liuing dogge is better then a dead Lyon. After death there is no repentance: If God be with vs, who can be against vs? Follow Christ, if thou canst obtaine him, nothing can make thee miserable; if thou doest not get him, nothing can make thee happie. Yet many grieue more to forgoe riches, then to leaue sinne; the want of riches doth more torment them, then the want of grace doth trouble them, and the hauing of them doth more reioyce the heart, then Christ and all his benefits the soule. Murmuring ariseth of pride and infidelitie; the Israelites say that God is not among them, yea God hates them, and will not help. *Eue* thought, the Lord did not much regard them, that would deny them the vse of so good a tree. *Dauid said in*

Num. 16 3.
Exod. 16. 3

Num. 14. 2. 3

Exod. 32.
Deut. 1. 27

Psal.31.22. Psal.78.19. *his haſt, I am caſt out of thy ſight.* The Iſraelites ſay, can God prouide a table for vs in the wildernesse? Iob 16.9. *Iob* in his ſickneſſe ſaid, God did hate him, and was his enemie. Gal.2.20. Yet *Paul* ſaith, *that I liue by faith in the Sonne of God, who hath loued me, and giuen himſelfe for me.* Mich.7.9. *Micha* will beare the wrath of the Lord, becauſe he hath ſinned: and Pſal.43.5. *Dauid* ſaith vnto his ſoule, *why art thou ſo diſquieted? I haue ſinned, waite on God.* Phil.1.3. No man is content with his owne eſtate, the Phariſee will not bee as the Publican, and Babylon will aſcend to heauen: yet we ought to thinke better of others, then our ſelues, for God reſiſteth the proud. Iſay 53.7. Chriſt did not murmure when he went as a ſheepe vnto the ſlaughter, hee deſpiſed earthly things, to ſhew vs the vſe of them, and ſuffered all aduerſitie to teach vs how to ſuſtaine miſerie: that thereby we ſhould ſeeke no felicitie in theſe, nor feare aduerſitie in them. Heb.2.1.2. *Wherefore let vs*

runne

runne with patience the race that is set before vs, looking vnto Christ, the finisher of our faith, and follow him. Follow, but follow a pace, yea runne if thou will obtaine: euerie worke hath his wages: but euerie victorie hath his crowne. Men are painefull to winne the world, be thou carefull to get Christ. The couetous man is greedie of gaine, and runs after euill, though his soule goe to hell for his practise: his wife to the diuell for prouoking: and his minister to the pit for not rebukeing: like a childe he catcheth at a knife, and a mad man that reacheth for a sword like Lots wife he lookes vnto sathan, and the Sodomites that runne into the fier; they are blinde and see not the daunger, and hee couetous and regards not the perill. The riotous man runnes as fast vnto pleasure; they are greedie of delights, and hastie to surfets, and their course is to euill. *Esau* did runne this race, he chose a messe of pottage, and lost his birth-right.

1. Cor. 9.

Prou. 1. 16. 19

Eccles. 37. Ier. 23. *Amb. lib. 10. Epist.*

The ambitious runnes as fast after honour. *Adonia* will exalt himselfe, and *Nabuchadnezars* tree reache vp vnto heauen. These runne a vie with the diuell, who shall first come to hell: and shall not we runne as fast for heauen? seeing God hath made vs for his seruice, and doth continue vs for saluation. Feare begins this race, and charitie doth finish it: where is feare, there is keeping the commandements, the wise man feares and declines from euill, and loue is not behind. If *Iacob* loue, seauen yeares labour is as a day: as is the man so is his loue, loue God and thou art greater then man. *Paul* running this race could not be hindred by death. Vpon loue depend the law and the Prophets. Christ loued vs, and our talio must be loue. This was the race which the patriarkes did runne. *Noe* serued God, he was a righteous man, and was saued from the deluge. *Lot* had a righteous soule, serued God, and was saued, when *Sodome* was

1. Kings 1. Dan. 4.

Gregor. 1. 27. Pro. 14.

Gen 29. Rom 8. Math. 22.

Gen. 7. 1. 5. 2. Pet. 2. 5. 2. Pet. 2. 7.

destroyed

destroyed; *Abraham* for loue, forgot his sonne, he will keepe the way of the Lord, and is the father of the faithfull. It was Christs meate to doe his fathers will, he died for loue, and left himselfe an example for vs to follow. Hast then, the iorney is long, the time short, sinne is daungerous, the end blessednesse: this life as a shadow, swift as a weauers shuttell, as a fume, as smoake, a flower, a mist, a cloude, a shippe, yea swifter then a post, posts may sleepe, but a man sleeping runnes to death. The foole thinke-ing to take his rest, heard that that night should be his end. Sinnes are as theeues in the way, cruell beasts in the wood, and sands in the sea: as haile vnto fruite, blastings to the trees, the botch to the sheepe, and a tempest to the sailour, all daungerous. A trauailer that hath mispent his time by lasmesse, will redeeme it with hastinesse: The Christian is a wauering man, and hath not heere an abiding citie, his time is short,

Gen. 19.
Gen. 22.

Iohn 4.

Psal. 114.
Iob 7. 6.
Wisdom. 2.

Luk. 12.

Cipri. de Lapsis

his iourney long, he hath neede to haſt. How would a man runne to enter the citie, when the gates are a ſhutting, where ſerpents, theeues, wilde beaſts, deuouring creatures, lie about the wals? but worſe things attend them, that are excluded heauen: ſo that *Dauid* will runne the way of Gods commandements, and the ſpouſe in the cancicles will crie to be drawne. For heere is no true comfort nor happines, but there is eternal bleſſednesſe: a kingdome euerlaſting, health without ſickneſſe, youth without age, life without death, where paine is neuer felt, groaning neuer heard, ſadneſſe neuer ſeene, nor euill euer feared: bleſſed is he that leaues this miſerie, and runnes to that felicitie. Runne then, but doe not ouerrunne, as the Atheiſt, polititian, worldling, and *Peter* here, that ſauour not the things of God, but the things that are of men; theſe are ſathans, and muſt goe behinde: runne, but not ſide by ſide with

Mat. 16. 23.

Chriſt

Christ, as *Mahomet*, *Lucifer*, *Nabuchadnezzar*, the Gods of the heathen, the Pope, suprerogators, saiiors, Iesuites, merritmoungers, mediators: *quia Iesus ita*, because Iesus did so, therfore they can do thus: be chast, because Iesus was so: be poore, because Iesus was so, be perfect, because Iesus was so, fulfill the commandements, because Iesus did so, saue sinners because Iesus did so, bee alost like vnto the highest, because Iesus was high, be full of reuenge because vengeance is the Lords; be idle because God is in rest; be voluptuous because God is in heauen, and heauen is full of pleasure yet earthly pleasure is but a flattering diuell, a renewed enemie, a sweete poison, and a theefe inuisible: God sleepeth not, he is the watchman of Israell, Christ tooke the shape of a seruant to worke, and the talent is taken from him, that brought not fruite. Mans vengeance is as a viper amongst children, a wolfe among

Petrus Ramus.

Philip. 2. Matth. 25.

lambes, and an homicide in peace: death among men, and the diuell among angels: but God reuengeth the sinfull; the proud as a Cedar among shrubs, a mountaine among molehils, lucifer in heauen, that must be brought into hell; yet God exalteth the humble. If there be a perfectnesse required by the law, the fulfilling of the commandements, they can be more perfect, and keepe the counsell of the Gospell. There is a perfectnesse to loue God and commit no sinne; a perfectnesse to loue God aboue all, and for his fauour to be readie to forsake all; and there is a perfectnesse to consecrate a mans selfe wholely vnto God & to leaue al indeede. There is a perfectnesse necessarie and profitable, necessarie to deserue heauen, and fulfill the law, so can the Pelagian; profitable, is greater, to do workes aboue commaund, to obserue Euangelicall counsails, and performe vowes of pouertie, virginitie, and obedience,

Beller. de. omission. grat. tom. 3. c. 6. Bel. tom. 1. lib. 2. c. 9. de. monach.

so

so can the Papist: but the Iesuite goes further, to acknowledge the Pope aboue all dignities, which Christ neuer did: yet Pope *Clement* wore a carbuncle on his head at his crownation, worth 6000 duckets, so Christ neuer did. The Pope at his creation, hath two chaires, sitting in the first, he requires almes of the people, speaking like *Peter*, siluer and gould haue I none, and makes crosses in the aire with his fingers: brought to the second, he findes sackes full of monie, and his messengers crie with the Psalmist, he hath dispersed and giuen to the poore; so had not Christ. Pope Iohn 22. left in his treasure at his death, 25. millions of golden duckets, so did not Christ: It is not sufficient to perfection, to forsake riches, except we follow Christ, leauing euill & doing good. *Facilius sæculus quam voluptas contemnitur.* A man will sooner leaue his pennie then his pleasure; manie forsake their coine that doe not follow Christ.

Tollet

Musculus in Mat. c. 8. Calumnia. Act. Apost. c. 3.

Psa. 112. 9.

Codrus Urceus.

Hieron.

Tollet was a Ieſuite yet died verie rich, and manie begging friers haue beene Popes & Cardinals: as greedie after riches, as the flie after honie, the piſmire after corne, & the vultur after carion; ſo was not Chriſt. *Anaxagoras* ſet light by his goods, *Crates* threw them into the Sea, and *Socrates* burnt the bonds of his debters: So will not they, yet theſe were heathens. Pouertie is internall, externall: ſpirituall corporall: corporall is neceſſarie, or voluntarie: neceſſarie impoſed by God vpon his Prophets, Apoſtles, Saints: voluntarie choſen by man to leaue his owne, and liue vpon others: as Monkes, Nunnes, Friers, Fooles: an idle diſſembling gainefull pouertie. Spirituall is to know with *Paul* how to abound and how to want: if they abound, not to be too confident; if they want, not to be carefull; when we doe good to thanke God, when bad, to confeſſe our faults. Chriſtian perfection is to acknowledge

our

our owne imperfections. But they vow chastitie, and the perfection stands in vowing: verie chast, to build stewes, and forbid mariage, suffer concubines, and deny wiues. Pope *Iohn* the twelft, made his pallace a stewes; Pope *Sextus* the fourth built a stewes in Rome, of both sex, which brought him in yeerely twenty thousand Duckets. Manie Popes haue bin begotten in adulterie, as *Iohn* the tenth, *Iohn* the twelft, *Iohn* the thirteenth. Abbots haue kept their owne brothers wiues, their brothers being yet aliue, as *Philip* of Vallisolet. It is common for Ghostly fathers to defile those that come to confession; yet they call mariage detestable, a prophanation of holy orders, made it felonie to marrie, and haue put some to death for it: yet mariage is the ordinance of God, an helpe to a man, a continuer of the Church, a maintainer of common wealths, a finisher of the elect, & immortalising of Parents. Christ will

Bellar. de. mon nach. li. 1. c. 7 Luitprand. lib. 6. C. 6. Agrippa. de lenocinio. Luitprand. lib. 2. Cap. 13. Textor. meoscius, Beccacius. Con. Tolet. 8. 9 10. Fox. p. 1135.

Iob 3.2. Gen. 7.7.

will be borne in matrimonie, and preserued the maried in the deluge, when the rest was drowned. Howbeit they are verie obedient, and so may be perfect; No doubt obedict to excommunicate Kings, and free their subiects from obedience: to send foorth Buls and reuile the Lords annoynted; to commit treason and set kingdomes together by the eares: to curse the Magistrate, and set his subiect to destroy his Soueraigne. *France* hath too late experience, and *England* is not farre behinde, so did not Christ. Yet Monasticall obedience is builded from, *Follow me*. Perfect following Christ, which consisteth in perfect obedience, includeth the vow of obedience, which tyeth the Fryers to the wils of their prepositors, as Christ was bound vnto the Crosse. *Perfectus Monachus, similis crucifixus esse debet.* A perfect Monke must be like a man vpon the Crosse: but he, that is nailed to the Crosse, can neither

Bellar. de Monach. l. 2. c. 21.

Catharus de instit. canob. lib. 4. cap. 3.

neither goe whether hee will, nor doe what hee would: yea, he can neither walke, nor worke, except another moue him. *Follow mee,* signifies obedience vow, because to follow mee, is to imitate Christ; to follow Christ is to deny himselfe, and take vp his Crosse; to deny himselfe, and take vp his crosse, is to bid farewell to his own iudgement, and apply himselfe to anothers will. Nay rather *follow me,* includes obedience, which is necessarily due to God, not that which is voluntarily giuen vnto men: Yes to both, but principally obedience vnto God. Yet the vow of religious obedience may be also hence deduced. For there is a double following of Christ, common and speciall: the common is necessarie to all the faithfull: the speciall to those that will be perfect: the first is necessarie, but the second is greater, because it brings perfection. Most perfect Monkes, yet breake their vowes they make to Christ:

Bellar. de Monach. l. 2. c. 9.

Calvin.

Christ: in baptisme we vow to renounce our selues, beleeue in Christ, and bring forth the fruits of true repentance: but our Fryers discharge themselues of these, and betake themselues to *Dominicus*, *Benedictus*, *Franciscus*, to make them perfect. A vow must be thus qualified, who, to whom, and what. For the partie vowing they except none, the child may vow against his fathers will, the wife against her husbands, the subiect against his Prince, & yet be perfect. To whom they vow: to *Benedictus*, *Franciscus*, to Saints, yet the scripture bids vs vow alone to God. What must be vowed, that which is lawfull, possible, and profitable. Lawfull according to the will of God: profitable to our selues, and to our neighbours: possible in our owne power to perform it: but they make vowes, not according to Gods will, but after mens traditions, to the very stabbing of the Prince. Thus they worship God in vaine,

Psal. 7. 5.

Mat. 5.

this

this is their perfection, profitable neither to themselues nor neighbors, for they take from themselues Christian libertie, & make things indifferent necessarie: for their neighbours, they take away Christian charitie; freeing votary children from obedience to their Parents, Seruants to their Maisters, Subiects to their Princes, yea wiues from their Husbands, and yet will merit heauen. Let euery man abide in the same vocation, wherein hee was called: a seruant, a seruant: yet if thou maist be free vse it rather: a seruant called in the Lord, is the free man of the Lord, & he that is called beeing free, is the seruant of Christ. Christians must not make themselues the seruants of men: the vow of obedience is not lawfull. Prepositors, Priors, Abbots, may renounce this vowe; where is then perfection? In the time of *Austen*, Monasteries were free Colledges, not bound to any vowes: in the scripture, there is not a syllable, that approues

Col. 3.

1. Cor. 7. 20. 21. 22.

Peter Martyr.

Luth. lib. de votis Monasticis. Melanct. Aug. art. 7. Caluin. instit. 4. 13 Wiclef. art. confutat. Art. 21. Sess. 8.

proues the Monastick life. The Primatiue Church knew no vowes, but those in Baptisme: yea, the Scripture rather forbids, then commands such vowes, and therefore no perfection to bee attained by them: yet the scripture bids vs follow Christ, and Christ teaching the Christians, bids them learne of him. *Learne humilitie*, for hee is meeke and lowly in heart: such finde rest vnto their soules: The lower thou art in this world, the higher shalt thou be in the other; *Vis capere celsitudinem dei? cape primo humiliatem dei.* First lowly and then exalted. Learne true pouertie; Christ was poore, the most abiect of men. Learne true abstinence; Christ fasted often, and euer prayed. Learne true patience; Christ being blasphemed did not reuile. *Si passio Christi in memoriam reducetur, nil tam durum est, quod non equo animo toleraretur.* If wee would remember Christs passions, we should patiently beare our own afflictions.

Mat. 11. 29.

Aug.

1. Pet. 2. Greg.

ons. Learne all good: he is truth, we lyars: he innocent, we sinfull; he louing, we cruell: hee liberall, we couetous: and wee say, one is our Father, God aboue. Then *follow him*. He followes Christ which abides in his commandements, which walkes in the way of his word, which runnes in the path of his steps, which imitates what hee hath done, and indeauours the practise that he hath taught: he that is carefull of his saluation, is the follower of his Sauiour. Search if thy care be so, or not rather for this world; to be rich with Diues, great with *Nabuchadnezzar*, beautifull with *Absalon*, strong with *Sampson*, to blaspheme with *Rabsaca*, to be as richly attired as *Salomon*, as painted as *Iezabell*, as cruell as *Nero*, as proud as *Lucifer*; to break a launce with the Worthies, to whiffe Tobacco with the Indian, to giue a veny with the Spaniard, to swear with the Souldiour, to quarrell with the Frenchman, to court a Ladie with *Chrysost.*

the Venetian, to plot a villanie with the Italian, to drinke with the Dutchman, to cogge with the Iew, to triumph with the Turke, and tell lies with the Diuell. This is to leaue the fountaine of liuing waters, and digg pits that will hould no water; this is to forsake, not to follow Christ: and distruction will be the end. Christ did worke aboue thy power, which thou canst not follow, for he was God: and Christ did worke which thou maiest follow, for he was man: he was obedient to Gods will, so must thou, he suffered innocetly so must thou, he was afflicted for righteousnesse sake and did not reuenge, no more must thou, he laid downe his soule for vs, to shew what we should doe for our brethren. Here are, the obedience of faith, the innocencie of life, the gentlenesse of suffering, and charity to our neighbours, for thee to follow; Christ did all. *In nulla re homines propius ad deum accedunt, quam salutem hominibus dando.* Yet

Jer. 2 13. Hosea 7. 13.

Philip. 2. 1. Pet. 2.

Eph 5. 1. Iohn 3.

Cic pro Liger.

men

men come in nothing so nigh vnto God, as when they lay downe their liues for their brethren, by mercie to saue the soule of a Christian, and by liberallity to doe good vnto all. God cals for mercie, and Christ for his mercie gaue himselfe for vs. This is heauens treasurie; *Thesaurus perbenignitatis in pauperes*, The treasure of bountie to the poore. If the rich be rich in good workes, they lay vp in store a good foundation for themselues: for when riches auaile not in the day of wrath, righteousnesse deliuereth from death, skinne for skinne, and all that a man hath, he will giue for his life. We are loth to make the deuill a lier in this, we are willing to keep close our purses, giue nothing to the poore, nor prepare a treasure in heauen. Earthly treasures, are either mettals, garments, or pretious stones: yet the rust will corrupt them, the moaths eat them, or the theeues steale them. Notwithstanding the scholler will consume

Hoseæ. 8. Christ.

1. Tim. 6. 19.

Prou. 11. Matth. 25. Iob. 2. 4.

Rabanus.

his braines to obtaine knowledge, and the Champion spend his body for his Mistres pleasure: and shall we be so sluggish for want of charitie, to loose heauens treasurie:

Matth. 6. where neither rust, nor moth, nor theefe can steale it away? *Iohn* the Euangelist did preach nothing but loue, and Christ did practise altogether charitie, feeding the hungrie, visiting the sicke, healing the lame, hauing nothing left, he gaue

Matth. 21. bodie and all to the Christian. A right lambe, affording both his fleece and his flesh, teaching vs to giue something to feed the poore, that gaue himselfe to nourish our soules: the mercifull are blessed; he

Matth. 5. *Hirũ ad nepot.* Esay 57 Psal. 112. Iob. 13. Luke 8. hath manie intercessors, and God will heare the prayers of the poore. The mercifull are called righteous, the righteous are had in euerlasting remembrance, for the Lords eyes are continually vpon them. The righteous are called the sonnes of God, a mother cannot forget her sonne, much lesse can God forget the

the mercifull; *Dauid* neuer ſaw the righteous forſaken, nor *Hieron* the charitable to die an euill death. The ladder of heauen, goes ſtep by ſtep into heauen; the ladder of loue, ſteppes from bleſſing to bleſſing, from penurie to plentie, from plentie to riches, from riches to children, from children to heauen. Where the righteous ſhal ſee Gods image with open face, being changed from glorie to glorie: where they ſhall be equall to the Angels, yea not onely equall, but aboue the Angels, becauſe man is God, and God is man. *Behold my glorie in which I glorie*, ſaith *Ieremie*; *behold my Ioy wherein I ioy*, ſaith *Paul*, which no Geometritian can meaſure, no Arithmetitian can tell, no Rhetoritian can vtter, though he had the tongue of Angels. The onely way vnto it is by following Chriſt, which muſt be done, *debito tempore, modo, loco*, in due time, in due place, and in a right manner: the time is now, the place is this world,

Pſal. 112.

2. Cor. 3.

Luk. 20 36. Matth. 22. Ioh. 8. 14. Ier. 9. 23. Philip 4. 4.

world, the manner is with willingneſſe, ſedulitie, perſeuerance, veritie. Now Chriſt ſtands at the dore and knockes, if anie will open to him, he will banquet with him. *Balthaſar* ſaw his deſtinie in the midſt of his banquet. Our iorney is long, our ſoules are weake: the diuell hath made it ſicke with ſinne. Now is the gate open vnto mercie, which was ſhut againſt the Virgins for not following: the night comes on, let vs follow, while we haue the day: we muſt ſerue God in this preſent world, this is the ſeede place, this life is the time, the night commeth when we cannot worke. The world is the way, heauen is the end; now we muſt walke; after death there is no reward. We finde nothing, but what we bring, wee ſhall riſe as wee die, the tree lieth where it fals, as this day leaues vs, that day will finde vs: there is no forgiueneſſe after death, now is the time of mercie. The foole knew not, what time his ſoule ſhould be taken

Reuel 3.20. Dan. 5.

Iohn 9. Titus 2.11.12

Eccleſ. 9. *Aug.* Pſa. 84 Eccleſ 11.3. *Aug. Epiſt.*

taken from him. *David* praies for remission, before he goes hence: he that is now in the kingdome of grace, shall not be hereafter in the kingdome of glorie. Mans heart is drie with sinne, Sathan hath stung it. *David* desires the water brooks: Gods people will come willingly. A loathing stomacke refuseth meat, and an vnwilling soule will not follow Christ. A corrupt stomack can not concoct the meate, nor an euill soule digest the word: The thorney ground choakes the seede, and a bad heart destroies the word: A full stomack refuseth meate, and a soule filled with the world will not follow Christ. The pouertie of the poore, and the couetousnesse of the rich, so occupieth the heard, that Christ can haue no place. As a sheep walking among thornes, here loseth one fleece, there another, and at last leaueth his skinne bare: So a man busied about the world, here loseth one vertue, there another, and at last leaueth altogether

Psal. 42. 1. Psal. 110. 3.

Christ. The *vnwilling follower*, either looseth his call, or cannot concoct it, or casts it vp againe, and vtterly reiects it: a signe wee loue not God, for whom we loue we willingly imbrace. Loue giues willing obedience vnto God, yea heart, soule, will and all vnto the Lord. Man goes diligently about the things of this life; why not much more, about that which concernes the other, seeing that is momentarie, this eternall? The talent was taken from the seruant that was careleſſe of it; no man can giue a sufficient recompence for his soule; and he is cursed that doth the worke of the Lord negligently. *Iacob* could not sleepe, least the thiefe should steale away his sheepe, yet there is no thiefe to the Diuell: he sowes the seedes of damnation in the Soule, and will the Husbandman sleepe? The seruants care is for the maisters profit, and the good seruice of the Christian, for the glorie of Christ. Let vs therefore bee watch-

watchfull, that wee may enter with the wise, least our soules suddenly surprised with the enemie be taken from vs, and we receiue the doome of the idle Souldiour, for not carefully following Christ our Captaine. God will bee *worshipped in spirit and truth*, and Christ will be followed in veritie, without hypocrisie. An hypocrite is one thing in shew, and another in deede; one thing in mouth, and another in heart, but Christ must be followed with both. The carnall hypocrite, makes ostentation of wealth and worship, which hee hath not: the spirituall of holinesse and piety, which hee wanteth. As a Dropsey is to the bodie, so is hypocrisie to the soule, like the Eggs of an Aspe, faire without, but within full of deadly poison: like copper to gold, and tinne to siluer, seeming alike in show, but much differing in substance: but Christ must be followed without fainting or hypocrisie. *Feare the Lord and serue him, in truth with all* Joh. 4 24.

all your hearts; how long will you hault betweene two parts, if the Lord bee God, follow him. God propounds *Iob* to our considerations; *an vpright man, and a iust, one that feareth God, and eschweth euill, and such an one will he not cast away; for Gods delight is in them that are vpright in the way: but the hope of the hypocrite shall perish.* An hypocrite is hee that iustifieth himselfe before men, but God knoweth the heart: vnhappy men vexed with the furie of an euill conscience, putting on outwardly the person of Saints, where as inwardly they nourish deceit to their owne tormenting. *Noli obscurare faciem, qualis es, talis appare.* Put off thy maske, either shew what thou art, or be what thou seemest. The husbandman if he doth not dresse and till his ground, he lyes not to the earth, but to himselfe, neither doth hee bring dammage to the earth, but makes no fruit vnto himselfe: so doth hee that dissembles with God,

1. Reg. 18. Iob 1. 8.

Iob 8. 20. Pro. 11.

Bafil.

God, he hurts not God, but wounds himselfe. Hee is a Citie without a wall, his ioy is but a moment, it shall flye away as a dreame, and as a vision by night, that appeares no more: these shall haue *Saphiras* punishment: their hearts are not right before the Lord, yea they shal receiue greater damnation, and haue their portion with the euill seruant. *Follow* then, but follow with perseuerance: so runne as you may obtaine; he that puts his hand to the plough, and lookes back, is not fit for heauen, *but the faithfull to the death shal haue the crowne, and he that continues to the end shall be saued.* What profits it a man to wash his legges and goe into the myre? Vice is the myre: to clime hie and then slip? heauen is the tree: to begin stoutly, and then to faint? the Christian is the Souldiour: and to day to resist the Diuell, to morrow to fall vnto sinne? Make not the spirit sad by your defection, nor glad the Diuell by your reuolting

Iob 20.5.

Acts 5. Mat. 12.

1. Cor. 9. Luc. 9. Apoc. 2.

Tertul. ad Martyr.

uolting. A wise man will not forsake his libertie to goe to prison, nor the Christian forsake Christ to imbrace the world: the world is worse vnto the soule, then any prison to the bodie. *Perseuerance* is that, which the Diuell most of all doth fight against, because God hath promised the crowne to it alone; yea foure crownes, to him that remaines inuincible against the Diuell and the flesh, against the foure enemies, in the foure climates of the world, and hidden in the foure elements of the body. *Perseuerance* is the vigor of strength, the finisher of vertues, the nourisher of works, the sifter of wisedome, the daughter of constancie, the friend of peace, the knot of friendship, the bond of charitie, the bulwarke of sanctitie: take away perseuerance, and there is no reward for obedience, no thankes for benefits, no benefite for gratitude, nor praise for fortitude. Not hee that begins, but he that continues shall be

Beda exhort. lib. 3. cap. 5.

be ſaued: Therefore let vs follow, Chriſt is our Captaine; Sweete, mighty, and wiſe: Sweet, and will receiue vs gently: mightie, and will defend vs ſtrongly: wiſe and will lead vs by the way, that conducts vnto heauen. Yea, he is our king, ſits aboue the people, and will rule his people mightily: to him wee ſwore in our Baptiſme, and renewed our oath in the Sacrament: and therefore let vs follow valiantly. The antiquitie of his kingdome is before creation, our creator is our gouernour, the Diuell hath no part in this gouernement. Chriſt that made vs, he muſt rule vs; wee therefore called Chriſtians, becauſe hee is Chriſt: our King and can protect vs, our God and can defend vs, our father and will leade vs vnto happineſſe. Chriſt is our Redeemer, we were Sathans vaſſals, he paide our ranſome with his bloud, and cannot yet forget vs; Let vs then leaue our ſelues, and follow him. Let the drunkard become

Pſal. 99. 3. Pſal. 98.

come sober, the proud humble, the couetous liberall, the glutton continent, the adulterer chaste, the theefe a labourer, and the sinner penitent. He was made our price on the Crosse, our cup in the Sacrament, our prouision in banishment, our leader in the wildernesse, and our aduocate in heauen: yea, still the whips, the nayles, his wounds, say that his mercie hath no end: thorow the holes of his feete thou maist sucke hony from the Rocke, and from the borings of his hands, draw oyle from the corner stone. His bloud doth inebriate the Angels, saciate the Saints, quenches the thirst of the thirstie, quickens the dead, iustifies sinners, dissipates hell, redeemes the world, repaires heauen, brings eternall ioy to all his followers. Blessed are they that
Heb. 9. 12. wash their soules in his bloud, and besprinkle the postes of their conscience with his Passion: his bloud hath obtained eternall redemption for them. *O bone Iesu fons*

fons indeficiens, humana corda reficiens, ad te curro, te solum sitiens, tu mihi salus sufficiens. O sweet Iesu, the fountaine euer running, refreshing our hearts, to thee I runne, after thee I will follow, thou art my soules saluation, and my most blessed Sauiour. Doe not then returne vnto thy vomit, fall againe to sinne, and recrucifie the Lord of life. What he suffered, thou art the cause thereof, the seruant offended, and the maister was punished, the vniust transgressed, and the iust was crucified. Mans concupiscence drew him to ill, and Christs charity compelled him to the crosse. Man tooke the Apple, but Christ receiued the blowes. Man did taste the sweetnesse of the Apple, but Christ did drink the bitternes of the gall; all to winne thee to heauen. Therefore, *follow him.* What wouldest thou be, that he is not? sure it is, hee is all, thou art not. Thou art blind with sinne, hee is the light of the world; he that followes him, shall not

Bernard.

Iohn 8.12.

Aug. not walke in darkneſſe, but ſhall haue the light of life. *Follow* this ſunne, if thou tend vnto the weſt, he goes before thee: if thou wilt not be ſet before him, hee will not be ſet before thee, he will not forſake thee, if thou wilt *follow him.*

Mat. 1. Thou art ſicke, he is the Phiſition of the ſoule; yea dead in ſinne, hee is

Ioha 6. thy Sauiour, and reuiuer. Thou art ſtarued through ſinne, hee is the bread of life. Thou art thirſtie, he

Iohn 4. is the water; nay dead with thirſt, he is the euer ſpringing well, the riuer of Paradiſe: one drop whereof is more then all the ocean. Chriſt muſt not be mingled with ſinne, the well of life with the water of vanitie. He is the carefull woman, thou the loſt groat: Hee the louing fa-

Luc. 15. ther, thou the Prodigall child: he

Iohn 10. the good ſhepheard, thou the ſtray-

Ambroſ. ed ſheepe. Go into the meddowes, looke vnto the price, and returne vnto thy father. Art thou ſicke? he is come to heale thee: in priſon? to redeeme thee: in debt? to bee thy ſurety:

ſurety: in bondage? to bee thy ranſome: if poore, to inrich thee: if ſorrowfull, to glad thee: if hungry, to feede thee: if dead, to raiſe thee. Hee can forgiue thy ſinnes, vnlooſe thy bonds, giue thee innocencie: many riches: make thee ſtrong, pay thy tribute, deliuer thee from hell: iuſtifie thee, place thee among the Angels, ſaue thee, make thee the Sonne of God, and giue thee inheritance in heauen. What wouldſt thou haue, that thou maiſt not, or what wouldſt thou bee, that thou canſt not, if thou wilt *follow him?* Caſt off thy burden, looke vnto thy feete, cleere thy eyes, let neither parents, puniſhments, pleaſures hinder, and thou ſhalt goe ſafe. Thy burden are thy ſinnes, the ſinner is heauie laden like *Lazarus* vnder his ſtone, or a dead man within his Lead. As a ſtone vnto the center, ſo is a ſinner carried to hell: like *Siſiphus* throwne from the hill top, to the valley, or a man from the bridge to the bottome of the wa-

Mat. 16. John 11.

ter, with a milstone about his neck. *Dauid* will not fight in *Sauls* armour, because it was too burdensome: neither must the Christian in his sinnes. Men that run a race runne in their shirts; they that stroue in the games of *Olympus*, were naked: and so must the Christian cast off sinne, that will follow Christ. If we would remember the weight thereof too heauie for Angels; the farnesse of the cariage, euen to hell with *Iudas*; and the reward therof, eternall torments with Diues: wee could neuer be quiet till it were removed. Thy feete must be sound, thy feare, and thy loue: thy affections must be good. We must feare them whom we ought to feare; and loue him best, whom we ought to loue most. God must be respected aboue man. Bee not high minded, but feare; but thou shalt feare the Lord thy God, *Feare not him that can kill the bodie alone, but him that can kill the soule also*: yet both are to bee feared in their place

Bernard.

Rom.11.

Deut.6. Luk.12.

place. Feare not, saith God, because I am with thee. *If God bee with vs, who can bee against vs?* God must haue the preheminence. There is a *naturall, humane, worldly, seruile, filiall feare*, and this God especially requires. *Naturall*, as the feare of death: *Non a natura instituta*, but *destituta*: which came by *Adams* fall. This Christ did feare. Though Iesuites, Priests, and desperate Papists doe not; Who with a number of Ruffians in this age, neither feare God that gaue the sword, nor the Magistrate that hath the sword; yet *he beareth not the sword in vaine*. True it is, we must rather feare God then man: yet this takes not away the feare of man from them that doe ill. If so, enter all vngodlinesse. *Humane*, loues this life too well, yet may leese his soule. As a man too much giuen to wine will drink the dregges and all, so hee though neuer so old would neuer die; rather turne to all religions. Such feare men more then God. But *Susanna*

Esay 4. Rom. 8.

Rom. 13. 4.

had rather fall into the Elders hands, then sinne against the Lord. *Worldly*, loues this world too much, these had rather lose themselues, then their substance; *yet what shall it profit them to winne the whole world?* Luk.9. These men were *Platoes* wonder, that would rather lose their health then their halfe-penny, their liues then their liuings: a very scorne among the heathen, yet practised among Christians. Why else is such lying, swearing, cousning, and such like vsed, but that we feare to begge? As if the Almighty were not prouident, that prouideth for birds, for beasts, for creeping things, for all. *Seruile*, feares God for his punishments, not for his loue. As the Israelites flying from the trumpet cried, *least we die.* Exo.20.19 The adultereresse feares her husband for her fornication, and the euil seruant his maister for his theft; all feare the punishment, not the person. *Filial*, feares for loue, as the good loyall wife her husband,

the

the good sonne his father, the good subiect his Prince, and the good seruant his maister, to keepe his sauour, and his loue. Hee that loues truely feares to offend. Gods elect feare not more the law, then the Gospell. They haue receiued the spirit of the adoption of sonnes, whereby they call God Abba, Father. There is no feare in loue, *but perfect loue casteth out feare*, there is no painefulnesse in loue. Thus *fearing*, thy foote is sound & maist *follow* well. But if thou feareſt the dead Saints, rather then the liuing God; the knowledge, authoritie, power, commandements of men, rather then of God; thy *feare* is too bad, and thy foote too weake, thou canst not *follow*. Such were the Israelites that feared God, but whē man commanded. So do too many christians (the more is the pitie) abstaine from Idolatrie, swearing, profaning the Sabboth, despising Parents, Maisters, Magistrates, murder, rayling, slandering, whore-

Rom. 8. 1. Iohn 4 18. Almox timere nominum verus potest contra.

Esay 29.13

dome, drunkennesse, theft, rouſening, lying not for Gods commandement, but mans puniſhment. Such are our Papiſts, they will obſerue the commandements of men, but not of God. If the Pope commands his Clergie not to marrie, this ſhall ſurely be obſerued: but if god forbids fornication, they make no bones to breake it. If the Pope commands to abſtain from fleſh on Fridaies, it muſt be ſtraightly kept: but if God commands abſtinence from adulterie, they ſlenderly regard it. If God ſaith thou ſhalt not kill; yes, Prince and all, if the Pope bids doe it. As feare, ſo muſt *loue* be ordered, God muſt be loued aboue all: ſtay me with flagons, and comfort me with apples for I am ſicke of loue, ſaith the ſpouſe to the huſband, the Church vnto Chriſt. *Loue the Lord all ye his Saints*, ſaith the kingly Prophet: and if anie man loues not the Lord Ieſus, let him be anathema, ſaith the Apoſtle. Loue, yea loue not: if anie man

Cant. 2. 5.

Pſal. 30.

1. Cor. 16. 22.

loues

loues the world, the loue of the father is not in him: whosoeuer will be a friend of the world, maketh himselfe the enemie of God. *Diligo te deus meus*, I loue thee O Lord my God, & desire more & more to loue thee, for thou art sweeter then honie, whiter then the snow, more nutritiue then milke, worthy to be loued, aboue siluer, gold, or precious stones. Cursed loue that is an impediment to this loue: he is no good Father, nor she a right Mother, that goes about to offend the Father, that is aboue. Christ compares himselfe vnto a henne, the chickins are secure, so long as they are fostred vnder the winges of their damme, but if they stray from her, they are in danger of the puttocke: so those that depart not from the loue of God are free frō the danger of the diuel. Sick men in warres are left to the mercy of the foe, and those that faile in the loue of God are lame in their feet, and cannot flie from Sathan. The Iewes hated Christ be-

1 John. 2. 15. Iam. 4. 4. *Aug. soliloq. cap. 19.*

Ferus.

Iohn. 11. 48.

dome, drunkennesse, theft, couſening, lying not for Gods commandement, but mans puniſhment. Such are our Papiſts, they will obſerue the commandements of men, but not of God. If the Pope commands his Clergie not to marrie, this ſhall ſurely be obſerued: but if god forbids fornication, they make no bones to breake it. If the Pope commands to abſtain from fleſh on Fridaies, it muſt be ſtraightly kept: but if God commands abſtinence from adulterie, they ſlenderly regard it. If God ſaith thou ſhalt not kill; yes, Prince and all, if the Pope bids doe it. As feare, ſo muſt *loue* be ordered, God muſt be loued aboue all: ſtay me with flagons, and comfort me with apples for I am ſicke of loue, ſaith the ſpouſe to the huſband, the Church vnto Chriſt. *Loue the Lord all ye his Saints*, ſaith the kingly Prophet: and if anie man loues not the Lord Ieſus, let him be anathema, ſaith the Apoſtle. Loue, yea loue not: if anie man

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1. Cor. 16.22.

loues

loues the world, the loue of the father is not in him: whosoeuer will be a friend of the world, maketh himselfe the enemie of God. *Diligo te deus meus*, I loue thee O Lord my God, & desire more & more to loue thee, for thou art sweeter then honie, whiter then the snow, more nutratiue then milke, worthy to be loued, aboue siluer, gold, or precious stones. Cursed loue that is an impediment to this loue: he is no good Father, nor she a right Mother, that goes about to offend the Father, that is aboue. Christ compares himselfe vnto a henne, the chickins are secure, so long as they are fostred vnder the winges of their damme, but if they stray from her, they are in danger of the puttocke: so those that depart not from the loue of God are free frō the danger of the diuel. Sick men in warres are left to the mercy of the foe, and those that faile in the loue of God are lame in their feet, and cannot flie from Sathan. The Iewes hated Christ be-

1 John. 2. 15. Iam. 4. 4. *Aug. soliloq. cap. 19.*

Perus.

Iohn. 11. 48.

John. 11. 48. cause they loued the world better then him: Gods loue and the worlds loue, are as *clauus clauum* one naile driving out another: the loue of the world promiseth pleasure, but the worldling findes it more bitter then death: the world promiseth abundance, yet the rich are sent empty away; the world promiseth honor, yet that, which is highly esteemed among men, is abhomination in the sight of God. They that loue sin before God, are as *Theotimus* that preferred his lust before his eyes, and how can such *follow fast*? Their soules being nailed to earthly pleasures, can hardly mount to heauenly ioyes. Make then thy eyes cleere, thou shalt see the better how to follow: he that walkes in the darke stumbles. What ioy had *Tobie* to sit in the darke, & not able to see the light? *Sampson* must haue a leader to the post, & *Saul* a conducter to *Damascus*. Darkenes is spirituall and temporall, Spirituall, is ignorance and infidelitie, the

Barnard. Eccles. 38. Luk. 1. 53.

Luk. 16. 15.

Judg 15. 25. Acts 9 8.

eyes

eyes that preuents this darkeneſſe are the faith of Chriſt & the knowledge of his word. It is life euerlaſting to know God, and Ieſus Chriſt, whom he hath ſent. The ignorant are called fooles, and fooles deſpiſe wiſedome. Wiſedome crieth, O ye fooliſh how long will ye loue fooliſhnes, and yee fooles hate knowledge? forſake your way ye fooliſh and you ſhal liue, and walke in the way of vnderſtanding, but without knowledge the minde is not good, for the fooliſhneſſe of man peruerteth his way, & his heart fighteth againſt the Lord. The Lions deſtroyed the Aſſyrians that dwelt in Samaria, becauſe they knew not the God of the land; the Iſaralites were gone into captiuitie becauſe they had no knowledge, the Lord hath a controuerſie with the land, becauſe the knowledge God is not in it: my people are deſtroyed for want of knowledge, ſaith the Lord: becauſe thou haſt refuſed knowledge, I will likewiſe refuſe

Iohn 17.31

Pro. 17.22.

Pro, 9. 6.

Pro. 19.3.

2. King. 17.26

Eſay 5.13.

Hoſe. 4.2,6.

refuse thee, and seeing thou hast forgotten the law of thy God, he will also forget thy children. Heare therefore instruction and be wise, for he that findeth her, findeth life, and shall obtaine the fauour of the Lord. Christ is the light of the world, & his word was a lanthorne to *Dauids* feete: the gentiles shall walke in this light, the Saints will call one another to the mountaine, God will teach them his waies, and they will walke in his paths. O house of *Iacob*, come ye and let vs walke in the light of the Lord, for he that walkes in darkenesse knowes not his way. He that will walke to heauen by Christ, must be enlightned by his word: he that is ignorant in the word, knowes not Christ: in the Scriptures are salues for euery sore; there may the ignorant finde learning, the hungrie foode, the desperate feare, the faint hearted courage, the wearied rest, the wounded remedy, and the labourer reward. A man with-

Prou. 8. 34.

Iohn 8.

Esay 60.

Esay 2. 3. 5.

Iohn 12.

without knowledge, is as a pilote sleeping in his shippe, he sailes he knowes not how, & the other walks he knowes not whether: Open then thy eyes, pray for vnderstanding, that seeing Christ, thou maiest follow him the better. The Scripture is as a candell that is lighted, and the sunne that is shining, the sunne giue no light vnto the blind, nor the Scripture to them that haue no faith. When God gaue the law, the people heard the thunder, but they saw not God; when *Paul* was stricken to the earth, he heard a voice but saw not Christ; when the disciples were going to *Emaus*, they heard one speak, but knew not Iesus till their eyes were opened. Euerie one that comes vnto God, must belieue; as we belieue so it shall be: faith is the victorie, that ouercomes the world. Infidelitie is like vnto sandie ground, which the raine cannot make fruitfull: like the Iewes that require more signes: like an image that hath eies & sees not:

Exod. 19.

Acts 9.4.

Luk. 24.31. Heb. 11.6.

not onely faith is the light of the
Iohn 3.20. minde. Infidels are blinde, he that
hateth the light neuer commeth to
Matth.2. the light: death and destruction say
we haue heard it with our eares, he
that beleeues not shall be condem-
Iohn 3.18. ned, but he that beleeueth in Christ
shall haue eternall life: faith is the
gate of heauen, by it God will en-
ter into our soules, being entred
will show vs how to walke: This is
the candell, which when the wo-
man had lighted she found her
groat, the starre which directs the
mariner in his way, and the light
that guides the Christian, when he
2. Cor. 5.7. walkes, for we walke by faith: He
that trauailes without this, walkes
beside his way, and he that is not
led by this followes not his guide;
for hee sees not Christ the light, he
Iohn 1.9. Iohn 14.6. hath not Christ the life, who onely
Heb. 3.17. Ephes. 3. dwelleth in our hearts by faith.
Iohn 8.51. Faith is the light of the soule, the
dore of life, and the foundation of
eternitie; if a man keepe the word
of Christ, he shall neuer see death;

without

without Christ wee can neither pray, repent, doe any good worke, yea doe nothing at all. Faith is the entrance to immortalitie, man heares the word with his eares, entertaines it by faith, keepes it in his heart, and doth expresse it in his workes. Prepare this eye that thou maiest see, practise it and thou wilt follow, Christ goes before, all must be left to goe after him I but it will grieve a man to leaue his parents, his friends, his kindred, and all his good companie to follow Christ: how did *Iacob* lament the absence of his sonne *Ioseph*, and would not be comforted: but he will goe mourning to the graue vnto his sonne. *David* would die for his son *Absolon*: *Tobias* mother weepes for her sonne, though his absence be but for a while, as if her soule were cut off, her selfe still liuing: *Rachell* mourned and would not be comforted, because her children were not: *Niobe* was turned to a Rocke with much weeping for her children:

Iohn 15.2.

Gen.47.55.

2.Sam.18. Tobias 5.

Ier.31.15. Matth 2.18.

Plutarch.

children; Themistocles ruled the Athenians, his wife did maister him, and his sonne the mother, such was the loue. *Cato senior* so loued his sonne, as he could not afford him any other Master but himselfe, saying, he could not suffer to see his seruant beat his sonne. When *Darius* entred the borders of Scithia, the people fled, and being asked why they did not fight, answered, they had neither houses, cities, or lands, which they intended to defend, but if he came once to the monuments of their parents, they would shewe then how they could fight. How did *Ionathan* loue *Dauid*, that did often vndergoe the perill of his life for him? *Hercules* would goe into hell to fetch out *Thesius*: and among the Egyptians there was a league of friendship vnto death [illegible]. Yet to follow Christ, we must leaue all these, good fellowship and all. The father shall be against his sonne, the daughter against her mother,

the

the mother in law, against the daughter in law, one friend against another, and a mans enemies shall be them of his owne house, yea all men against the Christian. This made the pagan hauing one foot in the water refuse to be baptised, saying, he would follow his kinsfolke: howbeit hee that loues father or mother more then Christ, is not not worthie of him. It is the lawe of charitie to preferre the loue of God before parents, children or friends; and if the difference stand between God and them, hatred vnto them is pietie to God. Hee that preferres mans loue before Gods, may inherit hell, but shall neuer come to heauen: as *Pilate*. *Tamerus*, for loue of his brother forsaking his religion, fell into a reprobate sense, and in great dispaire, did hang himselfe: yet this is nothing to Christs repulse, when he will not know them, though they knocke, because they denied him before men. Verily he is not worthie

Lu 21. 16. 17. Matth. 10. 21

Hieron.

Theatrum histor.

Matth. 10.

thie of Christs companie, that preferres the fauour of men before the loue of God. *Hiron* will not regard the Child of his loynes, nor the parents of his bodie, when Christs banner shal be displayed. There is a loue toward kindred, and friends, but in godlinesse and charitie: if they hinder vs from God, the Lord bids vs stone thē. We loue the rose for the sweetnes not the prickles, and we must loue our friends for the spirit not the flesh. They are Christs kindred that doe his fathers will. This *Abraham* preferred before *Isack*, *Heli* before both his sonnes, the mother in the *Machabes* before her seuen children, and *Sidrach*, *Misack* and *Abednego* before their own liues. Christ came to send fier, this is the fier, and his will is, it should burne: this burned in *Peter* to the crosse, in *Paul* to the death, in the martyrs to their end: their patternes we must practise, they are gone and we must follow. As for good companie, with the fro-

froward thou shalt learne froward-nes: *Ioseph* did learne to sweare in Egypt, & *Peter* to forsweare among the Iewes. Thy name more precious then a good ointment, and better then any riches, may be obscured by thy fellowship: time more precious then liuings, may be mispended in company; yet thou must answere for euery minute. He that toucheth pitch shall bee defiled with it: it is hard to bee conuersant with sinners, and not to bee partaker of their sinnes. As for other friends, what loue to them? can they be angry if God be first, seeing hee must be loued before thy selfe? Hee loseth his own soule, that loues himself more then Christ; Is it not naturall to loue a good thing better then a bad, and by degree, to loue the best thing best of all? We giue reuerence to our earthly fathers; how much more to the father of our soules, by whom we liue? The Diuell followes thee with a sword alreadie

Gen 42.16.

Eccles.7.3.

Pro.22.8.

Mat.10.

Heb.12.

drawne: thou canst no seconds leaue Christ thy Capteine, but hee will kill thee with sinne his souldiour. Let it bee, yet who can indure the torments, as persecutions, pouertie, railings, imprisonments, whippings, killings, with many moe appointed for him that followes Christ? His own Disciples must be as simple sheepe in the middest of rauening wolues: the Martyrs were not inferiour, the Christian shall haue his crosse. Rather then suffer this, *Aaron* will make his calfe, *Nicodemus* will come by stealth, *Origen* offer to an Idoll, and *Damascene* worship *Mahomet*. But what got *Iudas* for his reuolting? called the sonne of perdition, and hanged himselfe. *Lucian* was deuoured of dogges, leauing his profession to be an Atheist; A certain woman for feare of persecution, abiuring her Sauiour in the Capitoll of Rome, was suddenly smitten dumbe: another after reuolting receiuing the Sacrament, fell suddenly

Cipri. de lapsis mulierum.

ly dead. Loe, they that withdraw themselues from God shall perish, hee destroyeth all them that goe a whoring from him. As for me, it is good for me, saith the Prophet Dauid, to draw neare vnto God, for *the face of the Lord is against them that do ill, to cut off their remembrance from the earth.* The fearefull shall haue their part in the lake which burneth with fire and brimstone. Would they that forget God could remember this? Then would they chuse rather adulterie with the people of God, then to inioy the pleasures of sinne for a season. Afflictions are Gods couldring to keepe his seruants sweet for his kingdome, they are like a bird, that bites the sluggard by the eare, to awake him when the serpent is cunning to sting him. The sinner is the Sluggard, sinne is the Serpent, persecution is the Bird, though the roote thereof bee bitter, the fruit will be very sweet. It is glorie for a souldiour to beare his Princes

Psal. 73. 27. 28.

Psal. 34. 16.

Apoc. 21. 8.

Heb. 12. 25.

scores, and is it not more glory for a Christian to beare with *Paul*, the markes of his Saviour? Christ went not to heaven without his crosse, though he came not upon earth not having fame. We come loaden with iniquitie, and shall we think scorne to endure the whip? Let him know that comes to be Gods Seruant, he comes to the presse of tribulation: he must suffer the rack, the mill, the flour, not to perish by it, but to receiue the crowne, which the Lord hath promised to them that loue him. How sonne this world is deare vnto a man, and cannot be so easily forgotten, it cost much paine to get it, and deserues much loue to keepe it. Yet it is but as the lips of a strange woman that drop hony, she may seeme to entertaine thee with pleasure, but thy departing will bee in paine. Diues can tell this, this worlds treasurie is the losse of heauens felicitie, for *impossibile est simul in terris & in cœlis beatum esse.* Iust vnpossible to goe from Diues plea-

pleasures, to Lazarus comfort and delights. The one is momentanious, the other eternall; this for euer, that neuer; this in substance, that in shew. Christ contemned the world, wee are his souldiours, chuse whether is better to leaue God and loue the world: or forsake the world and follow Christ. A certain man hindered from Christ by his familiars, inuited them to a banquet, & inquiring which of them would hold his finger in the candle one houre for his sake, they all refused: then said he, these many yeeres hath your loue kept me from following Christ, but it shall doe so no more. For if you cannot finde in your hearts to burne one finger one houre for my sake, why should I aduenture the burning of bodie and soule in hell for euer for your pleasures? Verily our loue & dutie vnto God, must be preferred before all loue, dutie, kindnesse vnto men. Be then prouided against all manner of discommodities and

1 Ioh. 2. 15.

leaue not Christ, for a little losse of present punishment. Is it not better to die for a time, and liue for euer; then liue a time, and die for euer? Christ foretold of persecutions, and God will try his family with the crosse. Learne not to loue the world, that thou maist learne to loue the Lord: poure out, that thou maist bee filled: turne from the world, that thou maist bee conuerted vnto Christ: and he will be thy conducter vnto heauen. The way is sharpe, rugged, like a rockie way, thou must goe by quicke sands, Serpents, theeues and Diuels, that are ready to swallow, sting, rob and vtterly destroy thee: onely Christ is able to defend thee, and at thy iourneyes end to let thee into heauen, the Land of Promise, where thou shalt be crowned, sit vpon the Thrones, and iudge the tribes of Israel; where thou shalt be in continuall presence of God: for *if any man serue me*, saith our Sauiour, *let him follow me: for where I am, there*

shall

shall my ſeruant alſo be? in a kingdome of eternall bliſſe, where God the hope of the godly, and diademe of glory, is ſeene face to face of his Saints, reioycing them on all ſides, with his peace that paſſeth all our vnderſtandings. There is cõfort endles, helth vnſpeakeable, light neuer darkned, life neuer ended, and all goodnes for aye continued. If *Peter* was ſo rapt to behold Chriſt vpon earth, as he wiſhed three Tabernacles here, where is naught but miſery; If it was ſo pleaſant to ſee him ſhining as the Sunne in his paſsible humanity, what wil it be, to ſee him aboue the Sunne, in the glory of his diuinity? where the Angels brighter then the Starres, doe ſee him daily, and ſtill deſire, behold him alwaies, and are neuer weary. A ioy ſurpaſſing all ioy, beſides which there is no ioy:, to which ioy Chriſt will bring thee, if thou wilt follow.

FINIS.

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FINIS.